Nelson (R.) Esq.

A COMPANION FOR THE *Festivals and Fasts* OF THE Church of *England*: WITH Collects and Prayers For each SOLEMNITY.

The Fourth Edition, with Additions.

The Righteous shall be in everlasting Remembrance, Psal. 112. 6.

Seeing we are compassed about with so great a cloud of Witnesses, let us lay aside every Weight, and the Sin which doth so easily beset us, and let us run with Patience the Race that is set before us, Heb. 12. 1.

Deo Beneficiorum ejus, solemnitatibus festis, & diebus statutis dicamus, sacramusque memoriam; ne volumine temporum ingrata subrepat oblivio. *S. August. de Civit. Dei, lib.* 10. *c.* 4.

Grandis Labor, sed grande Præmium, esse quod Martyres, esse quod Apostoli, esse quod Christus est. *S. Hierom. ad Eustach. de cust. Virg.*

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BRITISH MUSEUM

THE PREFACE.

I *Think my ſelf ſo far obliged, by that Reſpect that is uſually paid to the* candid *and* charitable *Reader, as to acquaint him, before he engages, with what he may expect from the following* Treatiſe: *The* Deſign *whereof is an* Attempt *to reſcue the* Feſtivals *and* Faſts *of the* Church *of* England, *not* only *from the* Prejudices *of thoſe who have not yet reconciled themſelves to* Her *Conſtitution*; *but* chiefly *from the* Contempt *and* Neglect *of ſuch as profeſs themſelves* Her *obedient Members, who own* Her Authority *in indifferent things, and who upon all Occaſions, praiſe and extol the* Piety *and* Uſefulneſs *of ſuch Inſtitutions. And farther, humbly to offer ſuch Aid and Aſſiſtance to* well-

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diſpoſed Minds, *that they may be enabled to improve all theſe* Holy Seaſons, *to the Advantage of their Immortal Souls, and to the ſecuring that*
Heb. 4. 9. Eternal Reſt *that remains to the* People of God.

In order to this purpoſe, I have, in the Preliminary Inſtructions, *endeavoured to clear the* Obſervation *of the* Feſtivals *and* Faſts *from thoſe* Objections *they were moſt expoſed to; and have made it my Buſineſs to ſet them in ſuch a* Light, *as might beſt diſcover their Beauty and Excellency. And indeed, except we will acknowledge ſome Power in the* Church, *to determine the* Modes *and* Circumſtances *of* publick Worſhip, *and to oblige us in* indifferent Matters, *it is impoſſible there ſhould be any ſettled frame of things in any Chriſtian Society in the World. The* Rule *that is laid down by St.* Paul, *for the Conduct of all Chriſtian Churches, is,*
1 Cor. 14. 40. that all things be done decently

and

and in order; *which, as it ſuppoſes a Power in our* Governors *to determine theſe* decent *things, and to preſcribe the neceſſary* Order, *and is moreover a* Meaſure *for them to proceed by in eſtabliſhing their* Injunctions; *ſo it muſt neceſſarily imply an* Obligation *in us that are* governed *to ſubmit to ſuch Determinations, and to obey ſuch Regulations; not from any binding Power in the Nature of thoſe things that are enjoyned, but by Virtue of that* Obedience *we owe to* lawful Authority, *which is ſo plainly and poſitively inforced upon us in the* Holy Scriptures. *For thoſe things that the* Laws *of* God *have not made neceſſary* Duties *by being commanded, or* Tranſgreſſions *by being forbidden, are* indifferent *in their own Nature, and may be determined either way by* lawful Authority; *and thoſe that are Subjects ought to yield Obedience to ſuch Determinations, becauſe they are commanded to* obey thoſe that have

Heb. 13. 17. the rule over them, and to ſubmit themſelves.

Thus it is the Duty of all Chriſtians, to humble themſelves before God with Faſting *and* Prayer: *Frequently to admire and adore the infinite Wiſdom and Goodneſs of God in the* Myſteries *of our* Redemption: *Thankfully to acknowlege thoſe* Advantages *we have received from the Labours of the* Apoſtles, *who by miraculous Gifts and Graces were fitted to convert the World. But as to the certain* Seaſons *when theſe Duties are publickly to be performed, and as to the way and manner of diſcharging them, that muſt be left to the Determinations of our* lawful Governors; *for what we are obliged to perform at ſome times, cannot be leſs a Duty when* lawful Authority *enjoyns a certain time for the performing it. And if we conſider that the*

Conf. Boh. Artic. 17. Auguſt. p. 34. Helvet. c. 24. Foreign Churches *have preſerved in their Communion ſeveral* Feſtivals, *and that the Remains of Chriſtianity, which*

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ſtill ſubſiſt in the Greek *Church, are very much owing to the ſolemn* Obſervation *of their* Feaſts *and* Faſts, *there is leſs reaſon we ſhould refuſe Obedience to ſuch Inſtitutions as are owned by the* Proteſtant Churches *abroad, and have had ſo good an Effect in a Church otherways over-run with Ignorance under the* Oppreſſion *of* Infidels. *Ricaut.* State of Greek Church, p. 15.

As for thoſe who profeſs theſe Principles, *they ought to attend to the true Conſequences of them; which would oblige them to pay that regard to* Days *ſet apart by the* Church *for* Holy Uſes: *As to frequent the* Publick Aſſemblies, *and to join in all the Acts of* Publick Worſhip; *and to make them* ſerviceable *to thoſe* Ends *for which they were* inſtituted. *'Tis highly probable, from* All Sundays *in the Year being placed at the Head of the* Feſtivals, *that it was the Intention of thoſe that compiled the* Liturgy, *that they ſhould all be obſerved after the*

ſame manner, not only with Prayers *and* Thankſgivings, *but with* Reſt *from ordinary* Labour. *And this I think farther appears from the Words*
Can. 13. *of the* Thirteenth Canon, *wherein* all manner of Perſons within the Church of *England*, are enjoyned to keep the *Lord's Day*, commonly called *Sunday*, and other *Holy Days*, according to God's Holy Will and Pleaſure; and the Orders of the Church of *England* preſcribed in that behalf: That is, in hearing the Word of God read and taught, in private and publick Prayers, in acknowledging their Offences to God, and amendment of the ſame, in reconciling themſelves charitably to their Neighbours, where Diſpleaſure hath been, in oftentimes receiving the Communion of the Body and Blood of Chriſt, in viſiting the Poor and Sick, uſing all godly and ſober Converſation. *And that the People might not neglect their Du-*

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ty in this particular, Every Parſon, Vicar, or Curate, is obliged to give notice every Sunday, whether there be any Holy-days or Faſting-days the Week following; and if he ſhall wittingly offend, being once admoniſhed thereof by his Ordinary, he is to be cenſured according to Law, until he ſubmit himſelf to the due performance of it. *Yet Cuſtom, which in time comes to be a Law, or the Interpreter of it, has made this* Reſt *from ordinary* Labour *upon all* Feſtivals *impracticable*; *ſo that the beſt People content themſelves only with more ſolemn Devotions on moſt of the* Holy-days, *and think they ſatisfie their Obligations at ſuch times by ſeriouſly attending the* Divine Service, *and joyning in all the Acts of* publick Worſhip; *it not being evident that more is expected by our* Governors. Can. 64.

But thus much we certainly owe, not only to the Juſtice *of our* Princi-

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ples, *but out of reſpect to thoſe that are not Friends to the* Conſtitution *of the* Church; *for how can we ſuppoſe they will be prevailed upon to obſerve* Days, *when we pay no regard to them our ſelves; or if when we diſtinguiſh them from other Days, it is only by our* Vanities *and* Follies, *by our* Exceſs *and* Intemperance, *by dedicating them to* Pleaſure *and* Diverſion, *when* Piety *and* Devotion, *the great End and Deſign of their* Inſtitution, *is ſo much neglected.*

Upon this Occaſion, I think it a great piece of Juſtice *to acknowledge and commend the* Pious *and* Devout Practices *of the* Religious Societies, *who in this point, as well as in many others, diſtinguiſh themſelves by their* regular Conformity *and* Obedience *to the Laws of the Church; for they conſtantly attend the* publick Aſſemblies *upon ſuch* holy Seaſons. *And till they can communicate* regularly *in their own* Pariſh Churches *upon ſuch*

Days,

Days, *they embrace thoſe Opportunities that are provided, there being* two *Churches in* London *employed for that purpoſe; where they as duly receive the Bleſſed* Sacrament *upon all* Feſtivals *as they perform all the other Acts of* publick *Worſhip. How they ſpend the* Vigils, *in preparing their Minds for a due* Celebration *of the enſuing* Solemnity, *is more private, but not leſs commendable. And the great Care they take to ſuppreſs the Dawnings of* Enthuſiaſm, *and to diſcountenance the firſt Appearances of any* vicious *Practices amongſt their Members, and the methods they impoſe before* Delinquents *are entirely reconciled or totally rejected, is ſuch a Preparation of the Minds of the* Laity *for the reception of that* Diſcipline *that is wanted in the* Church, *that if ever we are bleſſed with what good Men wiſh for, and bad Men fear, theſe* Religious Societies *will be very inſtrumental in introducing it, by that happy Regula-*

St. *Mary le Bow*, and St. *Dunſtan's* in the *Weſt.*

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View of Religious Societies, Ord. 3.

tion that prevails among them. And while they pay that Deference they profeſs to their Parochial Miniſters, *and are ready to be governed by their Directions, and are willing to ſubmit their* Rules *and* Orders *to the Judgment of the* reverend Clergy; *I cannot apprehend but that they muſt be very ſerviceable to the* Intereſt *of* Religion, *and may contribute very much to revive that true* Spirit *of* Chriſtianity, *which was ſo much the* Glory *of the* Primitive *Times. And I ſee no reaſon why Men may not* meet *and* conſult *together, to improve one another in* Chriſtian Knowledge, *and by mutual Advice take meaſures how beſt to farther their own* Salvation, *as well as promote that of their Neighbours; when the ſame Liberty is taken for the* Improvement *of* Trade, *and for carrying on the* Pleaſures *and* Diverſions *of Life. And if at ſuch* Meetings *they ſhall voluntarily ſubſcribe any certain* Sums *to be diſpoſed*

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of in ſuch Charities *as ſhall ſeem moſt proper to the* Majority *of their* Members, *I cannot imagine how this can deſerve Cenſure, when the liberal contributions of* Gentlemen *to ſupport a* Horſe Race *or a* Muſick Meeting, *have never been taxed with the leaſt* Illegality.

And as for thoſe Objections which are urged againſt theſe Societies *from ſome* Canons *of the* Church; *they* Can. 12. 73. *ſeem to be founded upon a miſunderſtanding of the Senſe of thoſe* Canons; *the firſt whereof was deſigned againſt the pernicious Opinions of the* Anabaptiſts, *and the latter only againſt ſuch* Meetings *and* Conſultations, *as tended to the* impeaching or depraving of the Doctrine of the Church of *England*, or of the Book of Common Prayer, or any part of the Government and Diſcipline now eſtabliſh'd in the Church of *England*; *neither of which Conſequences can juſtly be charged upon a* Body *of* Men,

who

View of Religious Societies, Ord. 2.

who make it a chief Qualification *in the electing their Members, that* they be ſuch as own and manifeſt themſelves to be of the Church of *England*, and frequent the publick holy Exerciſes of the ſame.

I have for the ſake of thoſe, who not only own the Principles *of the* Church, *but are reſolved to give the beſt Proof of it by their regular Conformity to the* Laws *of that* Society *whereof they are Members, endeavoured to give ſome ſhort Account of each* Feſtival *and* Faſt, *and have offered ſuch* Heads *of* Meditation, *as may, if thoroughly digeſted, contribute to their Improvement in moſt of the* Vertues *of a* Chriſtian Life.

They that are acquainted with Eccleſiaſtical Hiſtory, *know what imperfect* Sketches *we have of many of the* bleſſed Apoſtles, *and that we are left to gueſs at their indefatigable Labours by the happy* Effects *of them. Chriſtianity having by their means been*

diffuſed

diffuſed in the ſpace of about thirty *Years after our Saviour's Death, not only thro' the greateſt part of the* Roman Empire, *but having extended it ſelf as far as* Parthia *and* India. *All the* Sacred Remains *of that kind are collected with ſo much* Learning *and* Judgment *by my worthy Friend Dr.* Cave, *that whatever I have advanced upon their* Feſtivals, *without quotations, may be found in his Lives of the* Apoſtles, *from whence I have taken the liberty to borrow what I thought might contribute towards the perfecting my Deſign; the* Criticiſms *of their* Hiſtory, *which are omitted, are more proper to entertain the* Curioſity *of the* Learned, *than the* Devotion *of well-diſpoſed Minds.*

And indeed, what Arguments *can prevail upon Men to engage them to keep a* Conſcience void of Offence, *that may not be deduced from the frequent Meditation of the* Myſteries *of our* Redemption? *What means ſo proper*

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per to perfect our Natures, as to ſet before our ſelves the Examples *of the* Primitive Saints, *who excelled in the* trueſt Wiſdom? *It is the unhappy method of the World to form Chriſtian* Heroes *upon* Pagan *Models, which ſhould make it no wonder that ſo few Chriſtian* Princes *diſtinguiſh themſelves by what is properly* their *Glory; but if we deſign to attain that Happineſs the* bleſſed Saints *now enjoy, we muſt tread in their Steps; and to acquire true Firmneſs and Reſolution of Mind, we muſt propound for our Imitation the* Examples *and* Patterns *of thoſe* Holy Men *gone before us, who in their reſpective Ages have given remarkable Teſtimonies of their* Faith *in* God, *and conſtant* Adherence *to his* Truth.

Among thoſe crying *Abominations, which like a* Torrent *have overſpread the Nation, this Age ſeems to diſtinguiſh it ſelf by a* great Contempt *of the* Clergy, *than which I think nothing*

thing can be a greater Evidence of the decayed State of Religion among us. This barbarous *and* unchriſtian *Practice, ſetting all particular Reaſons aſide, can be reſolved into nothing ſo ſurely, as into that great* Looſneſs *of* Principles, *and* Corruption *of* Morals, *which have too much infected all* Ranks *and* Orders *of Men; for tho' it may paſs for a current Maxim among ſome, that* Prieſts of all Religions are the ſame; *yet I am of the Opinion, 'twill appear a much truer Obſervation by Experience, That* they of all Religions that contemn the Prieſthood, will be found the ſame, both as to their Principles and Practices; ſceptical in the one, and diſſolute in the other. *To remedy, if poſſible, this great Evil, I have endeavoured upon the* Ember Faſts *to explain the* Nature *of the* ſeveral Offices *in the* ſacred Function, *to ſhew the* Authority *of their* Commiſſion, *the* Dignity *of the* Prieſthood, *and thoſe* Duties

the Laity *owe to their* ſpiritual Superiors. *If theſe* Subjects *make any Impreſſion upon Mens Minds, as they will moſt certainly if calmly and ſeriouſly conſidered, 'twill ſtartle the boldeſt Sinner to find that in contemning this* Order *of* Men *he* affronts *his* Maker; *and in deſpiſing* Luke 10. 16. *the* Miniſters *of the* Goſpel, he deſpiſes him that ſent them.

If ever a Convocation *ſhould think fit to reviſe the* Catechiſm *of the* Church, *to whoſe* Authority *and* Judgment *an Affair of that Nature ought to be entirely ſubmitted; it is poſſible they may find it neceſſary to add ſome* Queſtions *concerning thoſe who have the* Power of adminiſtring Sacraments, *and how they* receive ſuch an Authority, *and what* Duties *are* owing *by* God's Word *to our* ſpiritual Guides. *Becauſe ſuch ſort of* Inſtructions *early inſtilled into tender Minds, might in the* next Generation *retrieve that* reſpect *to the* Sacred Order

Order *which we ſo* ſcandalouſly *want in this; and they would have this farther Advantage, that they would be a means of keeping Men ſtedfaſt to the* Communion *of the* Church, *and of preſerving them from falling into* Schiſms, *even in a ſtate of Perſecution; from the Poſſibility of which, no humane Eſtabliſhment can ſecure the* Church *of* God, *while ſhe is* Militant *here upon Earth. And 'till this can be effected, it is to be wiſhed the* Reverend Clergy *would more frequently inſtruct the People in ſuch* Duties; *the want of which neceſſary* Knowledge *makes the Principles of* Church-Communion *ſo little underſtood, that Men* are toſſed to and fro, Eph. 4. 14. and carried about with every wind of Doctrine, by the ſlight of Men, and cunning Craftineſs whereby they lie in wait to deceive. *I am very ſenſible great* Modeſty *has prevailed upon them to divert their Thoughts from this Subject, leſt it*

ſhould be interpreted a preaching up themſelves; *but the ſame Fears may as well prevent* Parents *from inſtructing their* Children, *and* Maſters *their* Servants, *in thoſe Duties that relate to themſelves; and ſince the reaſon does not hold good in the one Caſe, it cannot be thought concluſive in the other. And if after all,* People *will* miſinterpret *the Diſcharge of their Duty, tho' never ſo neceſſary, I hope they will think fit with St.* Paul *to*
2 Cor. 6. 8. *approve themſelves the* Miniſters of God, by evil Report as well as good Report, as Deceivers and yet true, *rather than neglect what may have ſo great an Influence upon the* Welfare *of thoſe* Souls *committed to their* Charge. *And I dare undertake for thoſe whoſe* Modeſty, *as before obſerved, too often witholds them from* magnifying their Office *as they juſtly might; that they would not only be content but very much rejoice to aſſiſt in all* ſpiritual Affairs *ſuch as ſhall*

make

make Application *to them on thoſe* Accounts; *and take it for a great Comfort and Encouragement to their Labours if they could find their* Pariſhioners *ready upon all Occaſions to conſult them in the* Concerns *of their* Souls, *either for the* Inſtruction *of their* Ignorance, *for the Reſolution of their* Doubts, *for* Direction *in order to the avoiding or withſtanding* Temptations, *for their* Conſolation *under* Trials *and* Afflictions, *or for the beſt Method of obtaining* Pardon *of their* Sins, *and* quieting *their* Conſciences.

I have long thought a Deſign of this Nature might be ſerviceable to the Intereſt *of* Religion, *and might contribute ſomething to revive the* Piety *and* Devotion *of the* Primitive Times; *to which I wiſh we were as conformable in our* Practices, *as I am well ſatisfied we are in our* Doctrines. *'Tis for this Reaſon I have ventured to make this* Eſſay, *not knowing how better to employ that* Leiſure *and Com-*

mand of Time *which the good* Providence *of* God *has entruſted me with, than by conſecrating it to* this Service; *depending upon the ſame good Providence that ſuggeſted the* Thought, *to enable and ſupport me in the* Execution *of it. And I hope a* Lay-man *may be allowed at leaſt to expreſs his* Deſire *to ſee* Religion *flouriſh, when ſo many in the ſame Rank make bold Attempts, in thoſe* vile *and* wicked Pamphlets *that daily abound among us, to undermine the* Chriſtian Prieſthood, *and to* ridicule *the* Myſteries *of our* Redemption. *The miſchievous Conſequences whereof the* State *as well as the* Church *may feel, if not timely prevented.*

I am not much concerned for thoſe juſt Cenſures *the World may fix upon the* Meanneſs *of this* Performance; *the* Deſign *of it will, with good People, atone for many Imperfections: Beſides, a Man of moderate* Attainments *may be ſerviceable to thoſe that have*

have leſſer Degrees *of* Knowledge, *and to ſuch who, tho' they may have* Capacity, *yet have not* Leiſure *nicely to enquire into theſe Matters. And provided I can but in the leaſt manner promote a* Senſe *of* Religion *among thoſe that want it, or contribute to the* Increaſe *of it where it is already entertained, I ſhall be much better pleaſed than to deſerve the Praiſes of the moſt accompliſhed* Critick.

Upon this Account I have choſe to throw the whole Subject of theſe Papers into a catechetical *Form; hoping thereby they may become more* univerſally inſtructive; *for many can judge of the* Force *of an* Anſwer, *who are very much puzled to follow* Reaſon *thro' a Chain of* Conſequences.

And if there be any ſuch Readers *as ſhall be prevailed upon by my weak Endeavours to become more careful and ſolicitous about the* one thing neceſſary; *and ſhall be perſwaded or enabled to improve the* Holy Seaſons *of the*

Church *to the Advantage of their Souls*; *let* God's Holy Name have the Glory, *who was pleaſed to bleſs the meaneſt* Inſtrument *in ſo great a* Work. *Let me only beg the* Favour *of their* Prayers, *that when upon ſuch Occaſions they proſtrate themſelves at the* Throne *of* Grace, *and approach the* Holy Altars *of God, they would in the* Fervour *of their* Devotions *offer up a* Petition *for the* unworthy Author; *that among all the* Changes and Chances of this mortal Life, his Heart may ſurely there be fixed where true Joys are to be found; *and that while he is ſolicitous about the* Salvation *of others, he may not fall ſhort in* ſecuring *his own.*

All-Saints, 1703.
Ormond-Street.

ROB. NELSON.

Rules

Rules to know when the Moveable Feaſts and Holy-Days begin.

Eaſter-Day, on which the reſt depend, is always the firſt *Sunday* after the firſt Full Moon which happens next after the *One* and *Twentieth* Day of *March*. And if the Full Moon happens upon a *Sunday*, *Eaſter-Day* is the *Sunday* after.

Advent-Sunday is always the neareſt *Sunday* to the Feaſt of St. *Andrew*, whether before or after.

Rogation-Sunday	is	Five Weeks	after *Eaſter*.
Aſcenſion-Day	is	Forty Days	after *Eaſter*.
Whitſunday	is	Seven Weeks	after *Eaſter*.
Trinity-Sunday	is	Eight Weeks	after *Eaſter*.

A Ta-

A Table of all the Feaſts that are to be obſerved in the Church of England *throughout the Year.*

All Sundays in the Year.

The Days of the Feaſts of

- The Circumciſion of our Lord Jeſus Chriſt.
- The Epiphany.
- The Converſion of S. *Paul.*
- The Purification of the Bleſſed Virgin.
- S. *Matthias* the Apoſtle.
- The Annunciation of the Bleſſed Virgin.
- S. *Mark* the Evangeliſt.
- S. *Philip* and S. *Jacob* the Apoſtles.
- The Aſcenſion of our Lord Jeſus Chriſt.
- S. *Barnabas.*
- The Nativity of S. *John Baptiſt.*
- S. *Peter* the Apoſtle.
- S. *James* the Apoſtle.
- S. *Bartholomew* the Apoſtle.
- S. *Matthew* the Apoſtle.
- S. *Michael,* and all Angels.
- S. *Luke* the Evangeliſt.
- S. *Simon* and S. *Jude* the Apoſtles.
- All Saints.
- S. *Andrew* the Apoſtle.
- S. *Thomas* the Apoſtle.
- The Nativity of our Lord.
- S. *Stephen* the Martyr.
- S. *John* the Evangeliſt.
- The Holy Innocents.

Monday and Tueſday in *Eaſter* W.

Monday and Tueſday in *Whitſ.* W.

A Ta-

A Table of the Vigils, Faſts, and Days of Abſtinence, to be obſerved in the Year.

The Evens or Vigils before

- The Nativity of our Lord.
- The Purification of the bleſſed Virg. *Mary.*
- The Annunciation of the bleſſed Virgin.
- *Eaſter* day.
- *Aſcenſion*-day.
- *Pentecoſt.*
- S. *Matthias.*
- S. *John Baptiſt.*
- S. *Peter.*
- S. *James.*
- S. *Bartholomew.*
- S. *Matthew.*
- S. *Simon* and S. *Jude.*
- S. *Andrew.*
- S. *Thomas.*
- All Saints.

Note that if any of theſe Feaſt-days fall upon a Monday, then the Vigil or Faſt-day ſhall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Faſting or Abſtinence.

I. The forty Days of Lent.

II. The Ember days at the four Seaſons, being the Wedneſday, Friday, and Saturday after { the Firſt Sund. in Lent. / the Feaſt of Pentecoſt. / *September* 14. / *December* 13.

III. The three Rogation-Days, being the Monday, Tueſday and Wedneſday before Holy Thurſday, or the Aſcenſion of our Lord.

IV. All the Fridays in the Year, except *Chriſtmas*-day.

ADVERTISEMENT.

THE *Four Chapters upon* Eaſter *and* Whit-ſun-Monday *and* Tueſday, *which are added in this* Edition, *may be had ſeparate for the ſake of thoſe that have bought the former Impreſſions.*

Pre-

Preliminary Inſtructions,

CONCERNING

FESTIVALS.

Queſt. WHAT *do you mean by* Feſtivals?

Anſw. Days ſet apart by the Church, either for the Remembrance of ſome ſpecial Mercies of God, ſuch as the Birth, and Reſurrection of Chriſt, the Deſcent of the Holy Ghoſt, *&c.* or in Memory of the great *Heroes* of the Chriſtian Religion, the bleſſed Apoſtles and other Saints, who were the happy Inſtruments of conveying to us the Knowledge of Chriſt Jeſus, by preaching his Goſpel through the World, and moſt of them atteſting the Truth of it with their Blood.

Q. *Of what* Authority *is the Obſervation of theſe* Feſtivals?

A. They are of Eccleſiaſtical Inſtitution; agreeable to Scripture in the general Deſign of them, for the promoting of Piety; conſonant to the Practice of the primitive Church, as appears by the joint Conſent of Antiquity.

Q. *Are not* Holy-Days *enforced by the* Laws *of the Land?*

A. When upon the *Reformation* the Liturgy was ſettled and eſtabliſhed, ſuch Days were enjoined to be obſerved; as plainly appears by the

2 & 3 *Ed.* 6. cap. 1. & 19. 5 & 6 *Ed.* 6. cap. 3. Statutes of *Edward* VI. and tho' theſe Laws were abrogated by Q. *Mary*, yet they were revived in the firſt Year of Q. *Elizabeth*, and continued in the firſt of K. *James*. And when upon the Reſtoration, K. *Charles* II. iſſued out a Commiſſion for the reviewing of the Liturgy, and making ſuch Alterations as ſhould appear to be fit and neceſſary; the Alterations made by the Commiſſioners, were brought to the Convocation then ſitting, where they were *Synodically* agreed upon, and the King and Parliament confirmed all theſe Proceedings, as the *Act of Uniformity* teſtifies. In which the Rubrick and the Rules relating to the Liturgy are eſtabliſhed by Royal Authority as well as the Liturgy it ſelf.

Q. *But is not the* Obſervation *of Days* ſuperſtitious?

A. There is an Obſervation of Days certainly ſuperſtitious, if not idolatrous, ſince in *Deuteronomy* an *Obſerver of Times* is declared an Abomination to the Lord: And 'tis one of the Provocations for which the *Gentiles* were driven out of the Land. And the *Galatians* are reproached by St. *Paul*, for obſerving *Days, and Months, and Times, and Years*; which appeared to him ſo criminal, that upon this Account he feared the Labour he had beſtow'd upon them had been in vain.

Deut. 18. 10. Levit. 19. 26. Gal. 4. 10, 11.

Q. *What* kind *of* Days *are they whoſe* Obſervation *is here condemned?*

A. Such as were dedicated by the Heathens to their falſe Gods, or ſuch as were obſerved by them as lucky or unlucky Days; theſe being the Abominations of the Heathens condemned in *Deuteronomy*: Or thoſe of the *Jews*, which though abrogated, the Judaizing Chriſtians attempted

tempted to impoſe upon the *Galatians*, as neceſſary to Salvation; contrary to the Apoſtle's endeavours of ſetting them at liberty in the freedom of the Goſpel; and to the Doctrine of *Salvation by Chriſt alone*, which might juſtly make him afraid of them.

Q. *Is the* Obſervation *of ſuch* Days *as are in uſe among* Chriſtians, *forbidden in Scripture?*

A. No: Becauſe God, who had in Abomination the *Obſerver of Times*, does himſelf ordain ſeveral *Feaſts* to be obſerved in Memory of paſt Benefits; as the *Feaſt of the Paſſover*, *of Weeks*, and *Of Tabernacles*. Beſides, our Saviour kept a Feaſt of the Church's Inſtitution, *viz.* the *Feaſt of Dedication:* And the common Practice of all Chriſtian Churches and States in appointing and keeping Days of Publick Thankſgiving and Humiliation, is Argument ſufficient to prove, that in the common Senſe of Chriſtians 'tis not forbidden in Scripture.

Q. *What may be pleaded for ſuch* Days, *from the* Deſign *of their Inſtitution?*

A. It being not only good but a great Duty to be grateful, and to give Thanks to God for the Bleſſings we receive from him, it muſt be not only lawful, but commendable, upon the account of Gratitude, to appoint and obſerve Days for the particular Remembrance of ſuch Bleſſings, and to give Thanks for them. The ſanctifying ſuch Days being a Token of that Thankfulneſs, and Part of that Publick Honour, which we owe to God for his ineſtimable Benefits.

Q. *But do not theſe* Feſtivals *reſtrain the Praiſes of God to certain* Times; *which ought to be extended to all Times?*

A. No *Duty* can be perform'd without the Circumſtance of Time; and that there is a certain Time allotted for this Duty, tends only to the ſecuring of ſome Time for the Exerciſe of the Duty, againſt the Frailties of Men, and the Diſturbances of the World, which otherwiſe might ſupplant and rob it of all. And tho' the Days of Solemnity, which are but few, muſt quickly finiſh that outward Exerciſe of Devotion, which appertaineth to ſuch Times; yet they increaſe Mens inward Diſpoſitions to Vertue for the preſent, and by their frequent Returns, bring the ſame at length to great Perfection. What the *Goſpel* enjoins is a conſtant Diſpoſition of Mind to practiſe all Chriſtian Vertues, as often as Time and Opportunity require; and not a Perpetuity of Exerciſe and Action, it being impoſſible at one and the ſame time to diſcharge Variety of Duties.

Q. *Is not the* hallowing *unto* God *more Days than one againſt the meaning of the fourth Commandment*, Six Days thou ſhalt labour; *whence ſome argue, that 'tis no more lawful for* Humane Authority *to forbid Working any of the* Six *Days, than to forbid the Holy* Obſervation *of the* Seventh?

A. By the *Solemn Feaſts* which were eſtabliſhed by God Himſelf, each of them at leaſt of a Week's Continuance, it is manifeſt, that [*Six Days ſhalt thou labour*] is no Commandment, but expreſſes only an ordinary Permiſſion of Working: For it could not be but that ſome Days of theſe Holy Feaſts muſt be of the *Six*. And it is not to be thought God would contradict his own Commandment, by a contrary Inſtitution. As therefore when he commanded

that

that Men ſhould give *the tenth of their Increaſe*, Lev. 27. 32. he forbad not *Free-will Offerings*, ſo when he commanded one Day in ſeven *to be kept Holy*, this hindereth not the Church from hallowing to God other Days of the *Six:* As the Church of the *Jews*, to whom the Commandment was given, did, in the Dedication of the Temple, the Feaſt of *Purim*, &c.

Q. *Is not the Church of* England's *Symbolizing with the Church of* Rome, *in* hallowing *of* Days, *an Objection againſt the* Obſervation *of them?*

A. I apprehend it is not; becauſe Conformity to any *Church* in ſuch inſtitutions as tend to promote Piety; and are agreeable to *Scripture* and primitive *Antiquity*, no way deſerves Cenſure: Neither is the *Church of Rome* blameable for hallowing of Days, but for grafting upon them ſuch erroneous and ſuperſtitious Practices, as are unknown to *Scripture*, and to the pureſt *Ages* of the *Church:* For which Reaſon, and many more very ſubſtantial, we were forced to ſeparate from her Communion.

Q. *But does not the Abuſe of* Feſtivals *to* Intemperance *and* Luxury, *make it neceſſary to have them* aboliſhed?

A. I think this a very terrible Objection, ſomewhat of the Nature of that of the ſcandalous Lives of Chriſtians againſt the Efficacy of the Chriſtian Religion; but as that is an Objection not ſo ſtrong againſt Chriſtianity as it is ſhameful to Chriſtians; ſo this perverting of *Holy Seaſons*, ſhews only the great Depravity of Mankind in turning their Food into Poiſon; and no way reflects upon the Prudence and Piety of the Inſtitution. For as they

who are intemperately diſpoſed, do upon theſe occaſions turn *Feaſting*, deſigned for Hoſpitality and Charity, into *Luxury* and *Exceſs*; ſo the ſame Men treat the *Lord's Day* with as little reſpect, and make the advantage of Reſt and Leiſure from their worldly Affairs only an inſtrument to promote their Pleaſure and Diverſions. But I wiſh Chriſtians would lay this ſeriouſly to heart, and retrieve the Honour of ſuch *Holy Seaſons* by the Exerciſes of Piety and Charity; leſt our Spiritual *Governours* ſhould be forced to lay theſe *Feſtivals* aſide, as 'tis certain the Ancient Church was to aboliſh even ſome Apoſtolical Rites, *viz.* the *Agapæ* and *Kiſs of Charity*, thro' Mens obſtinate Abuſe of them.

Q. *Whence aroſe thoſe* Feſtivals *in the Primitive Church, that were kept in Commemoration of* Martyrs?

A. This Practice ſeems to be founded upon the Exhortation of St. *Paul* to the *Hebrews*, who, to encourage them to conſtancy in the Faith, adviſes them to be mindful of their *Biſhops* and Governours who had Preached to them the Goſpel, and had ſealed it with their Blood.

Heb. 13. 7. *Remember them*, ſaith he, *which have the rule over you, who have ſpoken unto you the word of God; whoſe Faith follow, conſidering the end of their converſation.* And it is not without reaſon that St. *Paul* is thought hereby chiefly to hint at the Martyrdom of St. *James* the *Biſhop* of *Jeruſalem*, who not long before had laid down his Life for the Teſtimony of Jeſus. Hence proceeded the great *Reverence* People then had for thoſe who ſuffered for the *Profeſſion* of Chriſtianity, and laid down

their

their Lives for the *Confirmation* of it: Thus the *Church* of *Smyrna* profeſſed they *worthily loved the* Martyrs, *as the Diſciples and Followers of our Lord; and becauſe of their exceeding great Affection to their King and their Maſter.* Upon this Account they thought it reaſonable to do all poſſible Honour to their Memories; partly that others might be encouraged to the ſame Patience and Fortitude, and partly that Vertue, even in this World, might not loſe its Reward. Euſeb. Hiſt. lib. 4. c. 15.

Q. *How did they uſe to* obſerve *theſe* Feſtivals?

A. They were wont once a Year to meet at the *Graves of the Martyrs*; there ſolemnly to recite their Sufferings, and Triumphs, to praiſe their Vertues, to bleſs God for their pious Examples, for their Holy Lives and their Happy Deaths: Beſides, they celebrated theſe Days with great Expreſſions of Love and Charity to the Poor, and mutual Rejoycings with one another: Which were very ſober and temperate, and ſuch as became the Modeſty and Simplicity of Chriſtians.

Q. *Were theſe* Annual Solemnities *early practiſed in the Church?*

A. 'Tis certain they were very Ancient; tho' when they firſt began is not exactly known. In the *Acts* of the Martyrdom of St. *Ignatius* we find that thoſe that were Eye-witneſſes of his Sufferings, for this Reaſon publiſhed the *Day* of his *Martyrdom*, (which, according to learned Men, happen'd about the Year 110) that the *Church of Antioch* might meet together at that time to celebrate the *Memory* of ſuch a *valiant Combatant* and *Martyr of Chriſt*. After this we Act. Mart. Ignat.

Euſeb. Hiſt. lib. 4. c. 15. read of the Church of *Smyrna*'s giving an Account of St. *Polycarp*'s Martyrdom (which was *A. C.* 168.) and of the Place where they had entomb'd his Bones; and withal profeſſing, that they would aſſemble in that Place, and celebrate the *Birth-day* of his *Martyrdom* with Joy and Gladneſs; both in Memory of what he ſuffer'd, and for the Exerciſe and Preparation of thoſe

De Cor. c. 3. that might hereafter ſuffer. *Tertullian* who is very careful in recounting the Practices of the Primitive Church, affirms that Chriſtians were wont to celebrate yearly the Days of the *Martyrs Birth*, that is, their *Sufferings*, as a cuſtom received from the *Tradition* of their An-

De Vit. Conſt. lib. 4. c. 23. ceſtors. In *Conſtantin*'s Time theſe Days were commanded to be obſerv'd with great Care and Strictneſs; and it was thought a piece of Profaneſs to be abſent from the Meetings of the

Ser. 253. de temp. Chriſtians at ſuch Times. And St. *Auguſtine* makes it a character of a Son of the *Church* to obſerve the *Feſtivals of the Church*.

Q. *Why did they call the* Days *of their* Death *their* Birth-days?

A. Becauſe they looked upon thoſe as the true Days of their Nativity, wherein they were freed from the Pains and Sorrows of a troubleſom World, placed out of the reach of Sin and Temptation, deliver'd from this Valley of Tears, theſe Regions of Death and Miſery; and born again unto the Joys and Happineſs of an endleſs Life, an Inheritance incorruptible that fadeth not away.

Q. *How ought we to obſerve the* Feſtivals *of the Church?*

A. In ſuch a manner as may anſwer the Ends for which they were appointed: That God may be

be glorified by an humble and grateful Acknowledgement of his Mercies, and that the Salvation of our Souls may be advanced by firmly believing the Myſteries of our Redemption, and by imitating the Example of thoſe primitive Patterns of Piety that are ſet before us.

Q. *What manner of* keeping *theſe* Days *anſwers theſe* Ends?

A. We ſhould conſtantly attend the *Publick Worſhip*, and partake of the Bleſſed *Sacrament*, if it be adminiſtred. In private we ſhould enlarge our *Devotions*, and ſuffer the Affairs of the World to interrupt us as little as may be. We ſhould particularly expreſs our Rejoycing by *Love* and *Charity* to our poor Neighbours. If we commemorate any *Myſtery* of our *Redemption* or Article of our Faith; we ought to confirm our belief of it, by conſidering all thoſe Reaſons upon which it is built; that we may be able to give a good Account of the Hope that is in us. We ſhould from our Hearts offer to God the *Sacrifice* of *Thankſgiving*, and reſolve to perform all thoſe Duties which reſult from the Belief of ſuch an Article. If we commemorate any *Saint*, we ſhould conſider the Vertues for which he was moſt eminent, and by what ſteps he arriv'd at ſo great Perfection; and then examine our ſelves how far we are defective in our Duty, and earneſtly beg God's Pardon for our paſt Failings, and his Grace to enable us to conform our Lives for the time to come to thoſe admirable Examples that are ſet before us.

Q. *What* Command *is there concerning the* Manner *of obſerving* Feſtivals *under the* Law?

A. That they *ſhould not appear before the* Lord

Deut. 16. 16, 17. *Lord empty. Every Man ſhall give as he is able,* &c. Wherein is contained a ſpecial Duty of all, when they came to worſhip God at theſe Feaſts, *viz.* to bring a Preſent, a *Heave Offering*; which kind was a Tribute of Thankfulneſs unto God, and withal an Acknowledgment of his ſupreme Dominion over all. According to this Rule, at the Feaſt *of the Paſſover* the *Jews* brought a *Sheaf of the firſt Fruits of their Harveſt* unto the Prieſt, and he was to *wave it* before the Lord; and until this was done they might eat no Corn in the green Ear. And at this Feaſt they paid their *Firſtlings and Tithes of Cattel. At the Feaſt of Pentecoſt*, when Harveſt

Lev. 23. 17, 22. was ended, they brought *two wave Loaves* of their new Corn; at which time alſo they paid Tithes of Corn, ſo much as was threſhed; and a Tribute alſo of a *free will Offering of their hand.* To this may be referred the Precept *of not gathering their Land clean*, but that ſomething ſhould be left to the Poor to glean; which was a ſecondary Offering to God himſelf. At *the Feaſt* of *Tabernacles* they offered Firſt-fruits and Tithes of Wine and Oil, which was the Offering of that Seaſon. And in the Commandment of this *Feaſt*, we alſo find a

Deut. 24. 21. Precept *of not gathering their Grapes and Fruit clean*, in behalf of the Poor.

Q. *How far are* Chriſtians *obliged to any* Imitation *in this particular?*

A. They are certainly bound not to appear before the Lord with empty Hands. It is not enough to give at other times, but 'tis a proper *piece* of the *Worſhip* to be practiſed at holy Seaſons. For the Actions of Men in holy Aſſemblies, are not like their private Actions at other times;

times; for all the Actions in publick, are to be accounted as one Action of the wholy Body, every Prayer, the Prayer of all as one. Whatſoever Worſhip God requires of any one alone, the ſame he requires alſo of all met together as one, being God of the Body as a Church, as well as of any one Member as a Chriſtian. In reference to *Offerings* in Holy Aſſemblies, thus St. *Paul* ordains, thus the primitive Chriſtians practiſed, as is plain from *Juſtin Martyr* and *Irenæus*. 1 Cor. 16. 2.

Q. *How are* Feſtivals *prophaned?*

A. When they are not *regarded* nor diſtinguiſhed from *common* Days; when they are made Inſtruments of Vice and Vanity; when they are ſpent in Luxury and Debauchery; when our Joy degenerates into Senſuality, and we expreſs it by Intemperance and Exceſs. And 'tis a very great Aggravation of our Sins at ſuch times, to abuſe the Memory of the greateſt Bleſſings, by making them occaſions of offending God.

Q. *What are the* Advantages *of a ſerious Obſervation of* Feſtivals?

A. It teſtifies our great Regard to the *Inſtitutions* of the *Church*, and our Obedience to our Spiritual Superiors, *to whom we ought to ſubmit, as to thoſe that watch for our Souls.* It fixes in our Thoughts the great Myſteries of our Redemption. It fills our Hearts with a thankful Senſe of God's great Goodneſs. It raiſes our Minds above the World, and inures us to a ſober Frame and Temper of Soul. It kindles a prudent Zeal and Fervour in performing the Offices of Religion; and is very apt to produce a Readineſs to do or ſuffer any thing for the Name of Jeſus. Heb. 13. 17.

The

The PRAYERS.

I.

For a right obſervation of Holy-days. Eph. 4. 12.

ALmighty God, who haſt eſtabliſh'd in thy Church Paſtors and Teachers, and Governours, *for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the Body of Chriſt*; make me careful to obſerve all thoſe Inſtitutions, which are enjoyn'd, for theſe admirable Ends; and always to eſteem Days ſet apart for thy Worſhip, and dedicated to thy Service, as a great Relief to the Infirmity of my Nature, which is not capable of an uninterrupted Contemplation of thee. Let not the Affairs of this Life, nor my eagerneſs in obtaining the good things of it, ſo far engroſs my Thoughts, as to make me neglect thoſe happy Opportunities of working out my own Salvation. Let not the Love of Pleaſure prevail upon me to conſume them in ſenſual Enjoyments; but grant that my rejoycing may be accompanied with Temperance and Moderation; and diſpoſe my Mind, by all the Refreſhments of my Body, to ſerve thee with greater Diligence and Chearfulneſs all my Days. Make me conſtant at theſe *holy Seaſons* in attending thy publick Worſhip, and let me enter thy Houſe with recollected Thoughts, compoſed Behaviour, and with a thankful and devout Temper of Mind. Let me hear thy Word with ſerious Attention, and with a particular Application of it to the ſtate of my own Soul. Let me approach thy Altar with fervent and heavenly Affections, and with firm Reſolutions of better Obedience. Let me commemorate

memorate the Myſteries of my Redemption with profound Humility, with exalted Thoughts of thy wonderful Goodneſs, and with thankful Acknowledgements of thy great Love demonſtrated to the Sons of Men. Let the mortified Lives of thy Saints raiſe me above the Pleaſures of Senſe; and let the Pattern of their Piety and Devotion, their Humility and Charity, their Meekneſs and patient Suffering, be always ſo lively imprinted upon my Mind, that I may tranſcribe their Example in my Life and Converſation. That thus obſerving theſe Days of Reſt here below, I may celebrate an eternal Reſt with thee hereafter in thy heavenly Kingdom, thro' Jeſus Chriſt our Lord. *Amen.*

II.

For the imitation of the Saints.

O Lord God, in whoſe ſight the Death of thy Saints is precious, and tho' their Departure is taken for Miſery, yet is their Hope full of Immortality; and having been a little chaſtiſed they are now greatly rewarded. Let the Memory of what they endured ſupport thy Servants who are engaged in Combats and Trials here below. Abate the Power and Malice of their Enemies; that all that hate and perſecute thy Church may be brought to Repentance, or miſcarry in their cruel deſigns againſt it; that thy Name may be celebrated to all Generations; that thy Kingdom and thy coming may be haſtned; that thy Saints may obtain the Conſummation of their Bliſs, by the Reſurrection of their Bodies and receiving the Crown of Righteouſneſs, which thou haſt prepared for all that put their Truſt

in

in thee; and that I with them may praiſe thy Name for ever and ever. *Amen.*

CHAP. I.

The Lord's Day.

Q. *WHat part of our* Time *has* God *appropriated to his* immediate *Service?*

A. One Day in *ſeven*, which he has commanded to be kept Holy. And we ought the rather to pay Obedience to Divine Authority in this particular, becauſe it has liberally indulged the remaining part of our Time to our own uſe.

Q. *What do you mean by* keeping *a Day Holy.*

A. Setting it apart for the Exerciſes of Religious Duties, both in Publick and Private; abſtaining from the Works of our ordinary Calling, or any other worldly Affairs and Recreations, which may hinder our attendance upon the Worſhip of God, and are not reconcilable with ſolemn Aſſemblies, and may defeat thoſe Ends for which the Day was ſeparated from common uſes.

Q. *What* Day *was anciently ſet apart to this purpoſe?*

A. The *ſeventh*; for God having in ſix Days made Heaven and Earth, the Sea, and all that in them is, he reſted the ſeventh Day and hallowed it. Gen. 2. 3.

Q. *What mean you by* God's reſting *from his Works?*

A. That

A. That the Creation of all Things was finiſhed, and the World entirely made. This *reſting of God* being ſpoken after the manner of Men, and implieth not any wearineſs in him; for *the Creator of the ends of the Earth fainteth not, neither is weary.* It was by the *Ancients* made the *Symbol* of the *Reſt* of the *Juſt* from all their Labours; when all Grief, Sorrow, and Sighing ſhall fly away, and God ſhall be all in all. Iſa. 40. 28.

Q. *Why was that* ſeventh *Day, called* Saturday, *commanded to be obſerved by the* Jews?

A. To be a Sign to teſtifie what God they worſhipp'd, whereby they profeſt that *Jehovah*, and no other was the God of *Iſrael*; and conſequently was an admirable *Inſtitution* to ſecure them from *Idolatry.* For by ſanctifying the ſeventh Day, after they had laboured ſix, they avowed themſelves Worſhippers of that only God, who created the Heaven and the Earth, and having ſpent ſix Days in that great Work, reſted the ſeventh Day; and therefore commanded this ſuitable diſtribution of their Time, as a Badge that their Religious Service was appropriated to him alone. And by ſanctifying that *ſeventh Day*, namely, *Saturday*, they profeſt themſelves Servants of *Jehovah* their God, in a relation and reſpect peculiar and proper to themſelves; *viz.* that they were Servants of that God, who *redeemed Iſrael out of the Land of Egypt*, and out of the Houſe of Bondage. For upon the Morning-Watch of that very Day they kept for their *Sabbath*, he overwhelmed *Pharaoh*, and all his Hoſt, in the *Red-Sea*, and ſaved *Iſrael* that Day out of the Hand of the *Ægyptians.* Ezek. 20. 20. Exod. 31. 13. Deut. 5. 15.

Q. *How*

Q. *How* far, *and in what* manner, *does the Obſervation bind* Chriſtians?

A. The *Chriſtian*, as well as the *Jew*, after ſix Days ſpent in his own Works, is to ſanctifie the *ſeventh*, that he may profeſs himſelf thereby a Servant of God the Creator of Heaven and Earth, as well as the *Jew:* But in the deſignation of the Day they differ. The Chriſtian chuſeth for his Day of *Reſt*, the *firſt Day of the Week*; that he might thereby profeſs himſelf a Servant of that God, who on the Morning of that Day vanquiſh'd *Satan*, and redeemed us from our Spiritual Thraldom, *by raiſing Jeſus Chriſt our Lord from the Dead*, begetting us, inſtead of an earthly *Canaan*, to an *Inheritance incorruptible* in the Heavens.

Q. *What* Authority *have we for the Change of this Day, from the* ſeventh *to the* firſt *Day of the Week?*

Act. 20. 7. 1 Cor. 16. 2. *A.* The Authority and Practice of the Holy *Apoſtles*, the firſt Planters of Chriſtianity, who therein followed the moral Equity of the fourth Commandment. For the Deliverance of *Iſrael* out of *Ægypt* by the Miniſtry of *Moſes*, was intended for a Type and Pledge of the Spiritual Deliverance which was to come by Chriſt. Their *Canaan* alſo to which they marched, being a Type of that heavenly Inheritance which the Redeemed by Chriſt do look for. Since therefore the Shadow is made void by the coming of the Subſtance, the relation is changed, and God is no longer to be worſhipp'd and believed in as a God foreſhewing and aſſuring by Types, but as a God who has performed the Subſtance of what he promiſed.

Coloſſ. 2. 16, 17.

Q. *Why is the firſt Day of the Week called the* Lord's Day? *A.* Not

A. Not only becauſe 'tis immediately dedicated to his Service; but becauſe on that Day our Lord Jeſus Chriſt roſe from the Dead, and reſted from the work of our Redemption; which he compleated on that Day by his Reſurrection.

Q. *How did the* Apoſtles *and the* Chriſtians *at firſt obſerve this Day?*

A. It plainly appears from the Scriptures, that the firſt Day of the *Week*, was their ſtated and ſolemn Time of Meeting for Publick Worſhip. On this Day the *Apoſtles* were aſ- Acts 2. 1. ſembled, when the *Holy Ghoſt* came down ſo viſibly upon them to qualifie them for the Converſion of the World. On this Day we 20. 7. find St. *Paul* preaching at *Troas*, *when the Diſciples came together to break Bread*; whereby is underſtood the Celebration of the Sacrament, or their *Feaſts of Charity*, which were always accompanied with the *Euchariſt*. And the Directions the ſame Apoſtle gives to the *Corinthians*, concerning their Contributions 1 Cor. 16. 2. for the relief of their poor ſuffering Brethren, ſeems plainly to regard their religious Aſſemblies on the firſt Day of the Week.

Q. *How was this* Day *obſerved in the* Primitive Church?

A. It appears from *Juſtin Martyr*, an early Juſt. Mar. Convert to Chriſtianity, and *Pliny* a Heathen, Apol. 2. that the Chriſtians of thoſe times, both in Ci- Plin. lib. 10. ty and Country, had their publick Meetings Epiſt. 97. on *Sundays*. In which Aſſemblies the Writings Orig. lib. 3. cont. Celſ. of the *Apoſtles* and *Prophets* were read to the People, and the Doctrines of Chriſtianity were farther preſſed upon them by the Exhortations of the *Clergy*. Solemn Prayers were offered

up to *God*, and Hymns ſung in Honour of our *Saviour*; the Bleſſed Sacrament was adminiſtred to thoſe that were preſent, and the conſecrated Elements ſent to thoſe that were abſent. Collections were made for the Relief of the Poor, whether Widows or Orphans, Priſoners or Strangers, or others labouring under Sickneſs or any Neceſſities.

Q. *Tho' the moſt proper Name of this Day of publick Worſhip, is as St.* John *himſelf calls it*, The Lord's Day, *did the Primitive Chriſtians ſcruple the calling it* Sunday?

Rev. 1. 10.

Juſt. Mart. Apol. 2. Tert. Apol. ad Nation. l. 1.

A. No: *Juſtin Martyr* and *Tertullian* both call it ſo; becauſe it happen'd upon that Day of the Week which by the Heathens was dedicated to the Sun; and therefore as being beſt known to them, the Fathers commonly made uſe of it, in their Apologies to the Heathen Governours: And it ſeldom paſſes under any other Name in the *Imperial Edicts* of the firſt Chriſtian Emperors. Beſides it may properly retain that Name, becauſe dedicated to the honour of our *Saviour*, who is by the *Prophet* called the *Sun of Righteouſneſs* that was *to ariſe with healing in his Wings.*

Mal. 4. 2.

Q. *In what Senſe may the* Lord's Day *be called the* Sabbath?

A. In that we *reſt* on that Day from the Works of our *ordinary Callings*, and all other worldly Employments, and dedicate it to the immediate *Worſhip* of God, whoſe *Service* is *perfect Freedom.* But by *Scripture*, *Antiquity*, and all *Eccleſiaſtical* Writers, it is conſtantly appropriated to *Saturday* the Day of the *Jews Sabbath*, and but of late Years uſed to ſignifie the *Lord's Day*; ſo that tho' the charge of

of *Judaiſm*, upon thoſe that uſe it in a Chriſtian ſenſe, appears too ſevere, yet upon many reſpects it might be expedient but ſparingly to diſtinguiſh the Day of the *Chriſtian Worſhip* by the name of the *Sabbath*.

Q. *Was not the* Sabbath *anciently* obſerved *as well as the* Lord's Day?

A. Tho' the neceſſity of obſerving the *Jewiſh Sabbath* was vacated by the *Apoſtolical* Inſtitution of the *Lord's Day*, and by our *Saviour*'s having *blotted out the hand-writing of Ordinances*; whereby it became as unreaſonable for any one to condemn a Chriſtian for not obſerving the *Jewiſh Sabbath*, as it was for neglecting their other *Ceremonial* Inſtitutions. Yet, in the *Eaſt* where the *Goſpel* chiefly prevailed among the *Jews*, who retained a mighty Reverence for the *Moſaick* Rites; the Church thought fit ſo far to indulge the Humour of the *Judaizing* Converts, as to obſerve *Saturday* as a *Feſtival* Day of Devotion, whereon they met for publick Prayers, and for the Exerciſe of other Duties of Religion, as is plain from ſeveral *paſſages* in the *Ancients*. But however, to prevent Scandal, they openly declared, they did it only in a *Chriſtian way*, and obſerved it not as a *Jewiſh Sabbath*; and this *Cuſtom* was ſo far from being *univerſal*, that at the ſame time all over the *Weſt*, except at *Milan* in *Italy*, *Saturday* was kept as a *Faſt*.

Col. 2. 14. 16.

Athan. de Sement. Socr. Hiſt. Eccl. lib. 6. c. 8. Baſil. Epiſ. 289. ad Cæſa.

Q. *What* particular Cuſtom *did the primitive* Chriſtians *obſerve in their* Devotions *on the* Lord's Day?

A. They prayed ſtanding; ſymbolically repreſenting our Reſurrection or Reſtitution by the Grace of Chriſt, by which we are delive-

red from our Sins, and from the power of Death. And this Cuſtom was maintained with ſo much vigour, that when ſome began to neglect it, the great Council of *Nice* ordained there ſhould be a conſtant *uniformity* in this Caſe; and that on the *Lord's Day* Men ſhould ſtand when they made their Prayers to God.

Can. 20.

Q. *Is it proper to faſt on the Lord's Day?*

A. No: Becauſe it is to be celebrated with Expreſſions of Joy, as being the happy Memorial of Chriſt's Reſurrection; and therefore whatever ſavours of Sadneſs and Sorrow ought to be reſtrained. The Primitive Chriſtians prohibited it with great Severity, and never faſted on it, tho' in the time of *Lent*: The Hereticks, who denied the Reſurrection of Chriſt, faſted on all *Sundays*, becauſe they would not honour the Myſtery.

Tertul. de coron. c. 3.

Q. *Did the Chriſtian* Emperors *uſe their* Authority *to oblige their* Subjects *to keep this Day* holy?

A. Conſtantine and *Theodoſius* both prohibited the Profanation of this Day, either by the Works of Mens ordinary Calling, even of thoſe who were yet Strangers and Enemies to Chriſtianity; or by any publick Shews; that the Worſhip of God might not be confounded with thoſe profane Solemnities.

Euſeb. de Vit. Conſt. l. 4. c. 18.

Cod. Juſt. de feriis, l. 3. tit. 12. l. 3. ib. l. 7.

Q. *How ought Chriſtians to obſerve this Day?*

A. It is not enough that we reſt from the Works of our Calling, but our time muſt be employed in all ſuch religious Exerciſes as tend to the Glory of God, and the Salvation of our Souls. We muſt regularly frequent the

the Worſhip of God in the Publick Aſſemblies, join in the Prayers of the Church, hear his holy Word, receive the bleſſed Sacrament when adminiſtred, and contribute to the Relief of the Poor, if there be any Collection for their Support. In Private we ought to enlarge our ordinary Devotions, and to make the Subject of them chiefly to conſiſt in Thankſgivings for the Works of *Creation* and *Redemption*; withal, recollecting all thoſe particular Mercies we have received from the Bounty of Heaven thro' the whole courſe of our Lives: To improve our Knowledge by reading and meditating upon Divine Subjects; to inſtruct our Children and Families; to viſit the Sick and the Poor, comforting them by ſome ſeaſonable Aſſiſtance: And if we converſe with our Friends or Neighbours, to ſeaſon our Diſcourſe with prudent and profitable Hints for the Advancement of Piety; and to take care that no Sowerneſs or Moroſeneſs mingle with our ſerious frame of Mind.

Q. *What ſeems to be the moſt* obligatory Duty *upon this* Day?

A. Being preſent at the *Aſſemblies of Publick Worſhip*, from which nothing but Sickneſs or abſolute Neceſſity ſhould detain us: For the Day being dedicated not only to the Honour and Worſhip of God, but alſo appointed to this end, that we might openly profeſs our ſelves Chriſtians; it muſt be an Argument we are very little concern'd to do either, if we abſtain from God's ſolemn Worſhip at ſuch times. Nothing troubled the Primitive Chriſtians more, than, when Sick and in Priſon, or under Baniſhment, that they could not

come to Church; no trivial Pretences were then admitted for any one's Abſence from the Congregation, but according to the Merit of the Cauſe, ſevere Cenſures were paſt upon them.

Q. *What are the great* Advantages *of the* Religious Obſervation *of the* Lord's Day?

A. It keeps up the *Solemn* and *Publick Worſhip* of God, which might be very much neglected, if it were left to depend upon the Determinations of Humane Authority. It preſerves the *Knowledge* and *viſible Profeſſion* of the *Chriſtian Religion* in the World, when, notwithſtanding the great Differences there are among Chriſtians in other Matters, they yet all concur in obſerving this Day in Memory of our *Saviour's Reſurrection.* And conſidering how much time is taken up, by the greateſt part of Mankind, in providing for the Neceſſaries of Life; and how negligent and careleſs they are in the Concerns of their Souls, who flow in plenty and abundance; this *ſtated Seaſon* is highly uſeful to inſtruct the *Ignorant* by *Preaching and Catechizing*, and to put thoſe in mind of their Duty who in their Proſperity are apt to forget God. Moreover, by ſpending this Day in Religious Exerciſes, we acquire new Strength and Reſolution to perform God's Will in our ſeveral Stations the Week following.

Q. *Since a great part of the Duty of the Day conſiſts in* Thankſgiving, *pray what is implied in that* Duty?

A. A due acknowledgment of God's Bleſſings; a juſt Value and Eſteem of them; and a Deſire and Endeavour to make all poſſible Returns.

Q. *When*

Q. *When may we be ſaid duly to* acknowledge *God's* Mercies?

A. When we do not let them paſs undiſcerned and unregarded by us, but carefully conſider and take notice of them, and when we do not aſcribe the good Things he has given us to our own Deſerts and Endeavours, or to any other Thing or Creature, but only to Him. All glorying in our ſelves, takes from the acknowledgement of the Giver's Bounty.

Q. *When may we be ſaid to have a juſt* Value *and* Eſteem *of God's* Mercies?

A. When we retain them in our Memory, and make frequent Reflections upon them; it being natural to remember thoſe things we highly prize. When we do not grudge or repine at our Portion, but are contented with thoſe Circumſtances which the Providence of God has made to be our Lot.

Q. *What return ought we to make to God as a Teſtimony of our* Thankfulneſs?

A. We ought to profeſs our Dependence upon him, and our Obligations to him for the good things we enjoy; we ought to publiſh to the World our Senſe of his Goodneſs with the Voice of Praiſe, and tell of all his wondrous Works. We ought to comfort his Servants and Children in their Afflictions, and relieve his poor diſtreſſed Members in their manifold Neceſſities, for *he that giveth Alms ſacrificeth Praiſe.* We ought carefully to obey him in all thoſe Inſtances wherein he has declared his Will and Pleaſure, and be ready to ſacrifice the deareſt things in this World, even our Lives, for the Advancement of his Glory, and the Maintenance of his Truth.

The PRAYERS.

I.

Bp. *Ken.* For a devout Obſervation of the Lord's Day.

GLory be to thee, O my God, who in Compaſſion to humane Weakneſs, which is not capable of an uninterrupted Contemplation of thee, ſuch as the Saints have above, haſt appointed a ſolemn Day on purpoſe for thy Remembrance. Glory be to thee, for proportioning a ſeventh part of our Time to thy ſelf, and liberally indulging the remainder to our own uſe. Let me ever eſteem it my Privilege and my Happineſs, to have a Day of Reſt ſet apart for thy Service, and the Concerns of my own Soul; to have a Day free from Diſtractions, diſengaged from the World, wherein I have nothing to do but to praiſe and to love thee. Give me Grace to worſhip thee in my Cloſet, and in the Congregation; to ſpend it in doing good, in Works of Neceſſity, Devotion, and Charity, in Prayer and Praiſe and Meditation; O let it be ever to me a Day ſacred to Divine Love, a Day of heavenly Reſt and Refreſhment. Grant, O Lord, I may not only give thee due Worſhip my ſelf, but may give Reſt and Leiſure alſo to my Family, to all under my Charge, to ſerve thee alſo; to indulge eaſe to my very Beaſts, ſince good Men are merciful even to them. O bleſſed Spirit, who on the firſt Day of the Week didſt deſcend in miraculous Gifts and Graces on the Apoſtles, deſcend upon me, that I may be always *in the Spirit on the Lord's Day.* And ſince the Bleſſing of everlaſting Salvation,

on, which we Chriſtians on thy Day commemorate, does wonderfully exceed the Creation commemorated by the *Jews*; O let our Love and Praiſe, Devotion and Zeal, proportionably exceed theirs alſo: And this I beg for Jeſus Chriſt his ſake, our Lord and Saviour. *Amen.*

II.

A General Thankſgiving.

WOrthy art thou, O Lord of Heaven and Earth, to receive Glory, and Honour, and Power, for thou haſt created all things, and for thy Pleaſure they are and were created. Thou haſt made Heaven, the Heaven of Heavens, with all their Hoſt, the Earth, and all Things that are therein; thou preſerveſt them all, and the Hoſt of Heaven praiſeth thee. Glory be to thee, O Lord God Almighty, for creating Man after thine own Image, and making ſo great a variety of Creatures to miniſter to his uſe. Glory be to thee, O heavenly Father, for my Being and Preſervation, Strength and Health, Underſtanding and Memory, Friends and Benefactors, and for all my Abilities of Mind and Body. Glory be to thee for my competent Livelihood, for the Advantages of my Education, for all my known or unobſerved Deliverances; and for the Guard thy holy Angels keep over me. But above all, Glory be to thee, for giving thy Son to dye for my Sins; and for all the Spiritual Bleſſings he has purchas'd for me; for my Baptiſm and all the Opportunities thou giveſt me of ſerving thee, and of receiving the Holy Euchariſt; for whatever Sin I have eſcaped, for whatever Good I have done or thought,

thought, for all my Helps of Grace and Hopes of Heaven, Glory be to thee. *Praiſe the Lord, O my Soul, and all that is within me, praiſe his Holy Name.*

Glory be to thee, O Lord Jeſus, for thy inexpreſſible Love to loſt Man; for condeſcending to take our frail Nature on thee, for all thy heavenly Doctrine to inſtruct us, thy great Miracles to convince us, and thy unblamable Example to be a Guide to us. Glory be to thee, for thy Agony and bloody Sweat, for all the Torments and Anguiſh of thy bitter Paſſion. Glory be to thee, for thy glorious Reſurrection and Aſcenſion into Heaven, and Interceſſion for us at the right Hand of thy Father. O gracious Lord, thou who haſt done ſo much for me, how can I ever ſufficiently praiſe and love thee? *Praiſe the Lord Jeſus, O my Soul, and all that is within me praiſe his Holy Name.*

Glory be to thee, O bleſſed Spirit, Glory be to thee, for all the miraculous Gifts and Graces thou didſt beſtow on the Apoſtles, to fit them to convert the World, and for inſpiring the Sacred Penmen of Holy Scripture! Glory be to thee, for inſtilling holy Thoughts into my Soul, for all the ghoſtly Strength and Support, Comfort and Illumination I receive from thee; for all thy preventing, and reſtraining, and ſanctifying Grace! Glory be to thee! Bleſſed Spirit, let me never more by my Sins grieve thee, who art the Author of Life and Joy to me! *Praiſe the Lord, O my Soul, and all that is within me praiſe his Holy Name.*

Bleſſing and Honour, Thankſgiving and Praiſe, more than I can utter, more than I can conceive,

conceive, be unto thee. O moſt adorable Trinity, Father Son and Holy Ghoſt, by all Angels, all Men, all Creatures, for ever and for ever. *Amen, Amen.*

CHAP. II.

Advent Sundays.

Q. *WHat do you mean by* Advent *Sundays?*

A. The four *Sundays* that precede the *Great Feſtival* of our Saviour's Nativity; which make a part of that time appointed by the Church to prepare our Minds by proper Meditations for a due Commemoration of Chriſt's coming in the *Fleſh.*

Q. *When is the* firſt Sundy *in* Advent?

A. The *firſt* Sunday in *Advent* is always the neareſt *Sunday* to the Feaſt of St. *Andrew* whether before or after.

Q. *With what* Temper *of* Mind *ought we to commemorate the great Bleſſing of* Chriſt's *Coming in the* Fleſh?

A. With firm Purpoſes and ſincere Reſolutions of conforming our ſelves to the End and Deſign of our Saviour's coming into the World. For ſince the *Son of God was manifeſted to deſtroy the Works of the Devil*, the great Care and Buſineſs of our Lives ſhould tend to avoid every thing that is evil, to mortifie the Deeds of the Fleſh, and not ſuffer *Sin to reign in our mortal Bodies, to obey it in the Luſts thereof*; that ſince he gave himſelf for us to purifie to himſelf 1 John 3. 8. Rom. 6. 12.

himſelf a peculiar People, *zealous of good Works*;
Tit. 2. 14. we ſhould give all Diligence to add to our Faith
2 Pet. 1. 5. Vertue, to Vertue Knowledge, to Knowledge Temperance, to Temperance Patience, to Patience Godlineſs, to Godlineſs Brotherly Kindneſs, and to Brotherly Kindneſs Charity, for if theſe things be in us, and abound, we ſhall neither be barren nor unfruitful in the Knowledge of our Lord Jeſus Chriſt.

Q. *What* Conſideration *does the* Church *offer to us, as proper to bring our Lives to a Conformity with the* End *and* Deſign *of Chriſt's Coming in the* Fleſh?

A. The conſideration of his *ſecond Coming* to *judge* the World, when he will execute Vengeance upon all thoſe that obey not the Goſpel of Chriſt.

Q. *What do you mean by Chriſt's* Coming *to* Judgment?

A. That our Lord Jeſus Chriſt ſhall at the end of the World deſcend from Heaven in his humane Nature; and ſummon all Mankind to appear before his dreadful Tribunal; where they ſhall come upon their Trial, have all their Actions ſtrictly examin'd, and according to the Nature and Quality of them, be adjudged to eternal Happineſs or eternal Miſery.

Q. *How does it* appear *that there ſhall be a* general Judgment?

A. Both from the Principles of Reaſon, and the clear and expreſs Teſtimonies of Scripture.

Q. *How does it appear from the* Principles *of* Reaſon *that there ſhall be a* general Judgment?

A. The Light of Nature diſcovers to us an *eſſential Difference* between *Good* and *Evil*, whence

whence, by the common consent of Mankind, Rewards are affix'd to the one, and Punishments to the other. And according as Men govern their Actions in relation to these essential Differences of Good and Evil, so are their Hopes and their Fears. The Practice of *Vertue* is attended not only with present *Quiet* and *Satisfaction*, but with the comfortable Hope of a future *Recompence*; the Commission of any wicked Action, tho' never so secret, sits uneasie upon the Mind, and fills it full of *Horrour* and Amazement; all which would be very unaccountable, without the natural apprehension and acknowledgment of future Rewards and Punishments. And it must be from this Principle, that many of the Heathens esteemed Vertue and Honesty dearer than Life, with all the Advantages of it, and abhorred Villany and Impiety worse than Death. Besides, the *Dispensations* of God's *Providence* towards Men in this World are very *promiscuous*; good Men often suffer, and that even for the sake of Righteousness, and bad Men as frequently prosper and flourish, and that by the means of their Wickedness. So that to clear the Justice of God's Proceedings, it seems reasonable there should be a future Judgment for a suitable Distribution of Rewards and Punishments. And this Principle of a Judgment to come, *Justin Martyr* propounds to the Gentiles as generally acknowledged by all their Writers, and as the great Encouragement for his Apology for the Christian Religion. Ad Græc. cohor. p. 1.

Q. *How does it appear from* Scripture *that there shall be a* general Judgment?

A. God has given *assurance unto all Men, that he will judge the World by Jesus Christ, in* Acts 17. 31.

that

that he hath raiſed him from the dead. And the Proceſs of that Great Day, with ſeveral of the particular Circumſtances of it, are fully deſ-
Mat. 25. cribed by our Saviour. St. *Paul* declares expreſly, that *we muſt all appear and ſtand before*
Rom. 14. 10. *the Judgment Seat of Chriſt.* St. *Peter*, that the *Day of the Lord ſhall come, in which the*
2 Cor. 5. 10. *Heavens ſhall paſs away with a great noiſe, and*
2 Pet. 3. 10. *the Elements ſhall melt with fervent heat.* No Doctrine more clear and expreſs and fundamental in the Word of God, than that of *eter-*
Heb. 6. 2. *nal Judgment.*

Q. *When ſhall this* general Judgment *be?*

A. At the end of the World. When the ſtate of our Trial and Probation ſhall be finiſh'd, 'twill be a proper Seaſon for the diſtribution of publick Juſtice, for the rewarding all thoſe with eternal Life, *who by patient continuance in well-*
Rom. 2. 7, 8, 9. *doing, ſeek for Glory and Honour and Immortality.* And for rendring to them that *obey not the Truth, but obey Unrighteouſneſs, Indignation and Wrath, Tribulation and Anguiſh.*

Q. *But if every Man upon his Death ſhall be ſentenced to an* eternal ſtate *of Happineſs or Miſery, what need is there of a* general Judgment?

A. Tho' 'tis plain from Scripture, that good Men, when they die, paſs into a ſtate of Happineſs, and bad Men into a ſtate of Miſery; yet all the Declarations of our Saviour and his Apoſtles concerning *Judgment*, with the Parables that relate to it, plainly refer to the laſt and *general Judgment*; for then it is only that the whole Man ſhall be compleatly *happy* or compleatly *miſerable*; then it is that the Bodies of Men ſhall be raiſed, and as they have been Partakers

takers with the Soul either in obeying or offending God, ſo ſhall they then ſhare in the Rewards or Puniſhments of it; and then only can the *Degrees* and *Meaſures* of their Happineſs and Miſery be truly adjuſted, for even after Death the Effects of Mens good or bad Actions may add to their Puniſhment, or increaſe their Reward; by the good or bad Examples they have given, by the good or bad Books they have writ, by the Foundations they have eſtabliſh'd for Piety and Virtue, or by the Cuſtoms they have introduc'd to countenance Vice and Immorality. Then it is that the reaſonableneſs of God's Providence, in relation to the Sufferings of good Men in this World, will be fully juſtified; and his Goodneſs as amply cleared in thoſe ſevere Puniſhments that ſhall be eternally inflicted upon the wicked. Moreover, this *general Judgment* is neceſſary to diſplay the *Majeſty* and *Glory* of our Bleſſed *Saviour*; that by this publick Act of Honour and Authority, he may receive ſome Recompence for the Contempt and Ignominy which he met with, from a wicked and ungrateful World; and that his deſpiſed Servants may be owned by him in the ſight of Angels and Men, to the great Confuſion of all thoſe miſerable Wretches that ſhall then be doomed to everlaſting Torments; that publick Juſtice may be done to thoſe Vertues their Humility took care to conceal, which were ſullied by the Calumnies and Slanders of malicious Men, and which by the falſe Judgment of the World were repreſented as the Effects of Folly and Extravagance. But I may add farther, when God has plainly declared that there ſhall be a *general Judgment*, notwithſtanding that Good Men upon

on their Death go into a ſtate of Happineſs, and bad Men into a ſtate of Miſery; 'tis abſolutely neceſſary Men ſhould entirely believe it, granting that they were not able to aſſign any Reaſons to juſtifie ſuch a Procedure.

Q. *To whom has God committed the* Adminiſtration *of this* Judgment?

A. The Lord Jeſus Chriſt is conſtituted by God, to adminiſter the Judgment of the Great Day. God will *Judge the World in Righteouſneſs by that Man Jeſus Chriſt whom he hath ordained.* The *Son of Man ſhall come in the Glory of his Father with his Holy Angels, and then ſhall he reward every Man according to his Work.* The *Father judgeth no Man, but hath committed all Judgment to his Son.* The Apoſtles were commanded to *preach unto the People, and teſtifie, that it is Jeſus that is ordained of God to be Judge of quick and dead.* And the Tribunal is called the *Judgment-ſeat of Chriſt.* By which Texts it plainly appears, that tho' the right of Judging us belongs to God, whoſe Servants and Subjects we are, yet the Execution of this Judiciary Power is particularly committed to the Son of Man, who is the ſecond Perſon in the Bleſſed Trinity.

Acts 17.31. Mat. 16.27. Joh. 5. 22. Acts 10.42. Rom. 14, 10.

Q. *Why is the* Adminiſtration *of this* Judgment *committed to the Lord Jeſus Chriſt?*

A. That *all Men ſhould honour the Son, as they honour the Father, and becauſe he is the Son of Man.* That our bleſſed Saviour might receive publick Honour in that Nature wherein he ſuffered; that he who for our ſakes ſtood before an Earthly Tribunal, might therefore be conſtituted Judge of the whole World; that he who was deſpis'd and rejected of Men, might appear in

Joh. 5. 23, 27.

in the Glory of his Father, attended with an innumerable Train of Holy Angels; that he who was condemned and crucified to abſolve us, might receive Authority to abſolve and condemn the whole Race of Mankind: And becauſe being clothed with a Humane Body, he will make a viſible Appearance, which will be ſuitable to the other Circumſtances of the Great Day; which will all be performed in a viſible Manner. Beſides, Mankind being judged by one in their own Nature, a Man like themſelves, touched with a feeling of our Infirmities, greatly declares the Equity of this Judgment, becauſe he underſtands all our Circumſtances, and whatever may influence our Caſe to extenuate or aggravate our Guilt.

Q. *Who are* thoſe *that ſhall be* judged?

A. Angels and all Mankind. *The fallen Angels are reſerved in everlaſting Chains under Darkneſs, unto the Judgment of the great Day.* Jude 6. And St. *Paul* ſays, *Know ye not that we ſhall judge Angels*, that is, ſit with Chriſt and approve that Sentence he ſhall then pronounce againſt them. 1 Cor. 6. 3. And all Men that have ever liv'd in the World, and thoſe that ſhall be alive at our Saviour's coming *ſhall be gathered before him*, who is ordained by *God to be Judge of quick and dead*, and they ſhall all ſtand *before the Judgment-ſeat of Chriſt*, both *Small and Great.* Power ſhall not exempt the *Kings of the Earth* and the *great Men*, neither ſhall meanneſs excuſe the pooreſt Slave; for *they are all the work of his Hands*; neither will he have regard to ſuch Qualities and Circumſtances of Perſons, which do not all appertain to the Merits of the Cauſe. Mat. 25. 32. Acts 10. 42. Rev. 6. 15. Job 34. 19.

Q. *For* what *ſhall we be* judged?

2 Cor. 5. 10. A. For all things *we have done in the Body; whether they be good or bad.* All our Thoughts, Words and Actions ſhall then undergo the ſevereſt Scrutiny; for they being all in ſome Meaſure ſubject to God's Laws they ſhall then be examined as to the Breach or Obſervance of them; we muſt then give an Account how we have performed our Duty to God, our Neighbour, and our ſelves, how we have improved the Talents we have been intruſted with; Mat. 25. 42, *&c.* particularly we ſhall be tried for the Omiſſions of our Duty, that being the main enquiry recorded in the Procedure of that great Day. And not Mat. 12. 36, 37. only our Actions, but *every idle*, that is wicked, *word we ſhall ſpeak* will be brought into Judgment, and *by our words we ſhall be juſtified, and by our words we ſhall be condemned*; nay, our ſecret Thoughts ſhall then be expoſed to publick View, for all Wickedneſs takes its riſe from the Heart, and the Deſign and Intention with which a thing is done, frequently diſcriminates the Goodneſs or evil of the Action; therefore Rom. 2. 16. *God ſhall judge the Secrets of Mens Hearts by Jeſus Chriſt.*

Q. *By what* Meaſures *ſhall the* Sentence *of the* Great Day *paſs upon Men?*

A. According to the Nature and Quality of Mat. 25. 46. their Actions. The *wicked ſhall go into everlaſting Puniſhment, but the righteous into Life eternal.* So that the Rewards and Puniſhments of the next Life ſhall bear a Proportion to the Good or Evil Men have done in this.

Q. *But will the* Degrees *of their* good *and* bad *Actions be conſidered, as well as the* Nature *and* Quality *of them?*

A. The

A. The Scripture is plain and expreſs in this Matter. *To whomſoever much is given, of him ſhall be much required. He that ſoweth ſparingly, ſhall reap ſparingly, and he that ſoweth bountifully, ſhall reap bountifully.* And in the Parable of the Talents, our Saviour plainly teaches us that Men are rewarded according to the Improvements they make. He that had gained Ten Talents is made Ruler over Ten Cities, and he that had gained Five Talents, Ruler over Five Cities. St. *Paul* expreſly affirms, that the Glory of the Saints ſhall be different at the Reſurrection. And our Saviour tells us, that in the *Day of Judgment* the Condition of *Tyre* and *Sidon*, of *Sodom* and *Gomorrah* ſhall be more tolerable than that of impenitent Sinners under the Goſpel. And this is agreeable to the Juſtice and Equity of God's Providence, and to the Reaſon of the thing, nothing being a greater Incitement to Piety than the Conſideration, that the leaſt Service ſhall not loſe its Reward. And the better any Man is, the greater Diſpoſition he has for the Enjoyment of God; and the more harden'd he is in Wickedneſs, the more ſuſceptible he is of Torment, and treaſures up greater Meaſures of Wrath againſt the Day of Wrath.

Luke 12. 48. 2 Cor. 9. 6. Luke 19. 16, &c. 1 Cor. 15. 41.

Q. *What is the* prefixt Time *of our Saviour's coming to* Jugdment?

A. The Time and Seaſon for that great Aſſize is appointed by God, and reſerved as a Secret to himſelf. *Of that day and hour knoweth no Man, no, not the Angels which are in Heaven, neither the Son, but the Father.* The *Angels* who excel in Knowledge, and ſhall adminiſter in all the Solemnities of the laſt *Judgment* are ignorant of it, and ſo is the Son of Man, who is himſelf

Mar. 13. 32.

to be the Judge, and who as God knows all things, yet as to his humane Underſtanding he did not know it; which is not unreaſonable to ſuppoſe, if we conſider that the humane Nature of Chriſt did not neceſſarily know all things by Virtue of its Union to the Divine Nature, otherwiſe Jeſus could not have *grown in* Luke 2. 52. *Wiſdom* and *Favour with God and Man.*

Q. *What ſhall be the* Manner *and the* Circumſtances *of Chriſt's* Appearing?

2 Theſ. 1. 7. 1 Theſ. 4. 16. Luke 9. 26. Mat. 25. 31, 32. 1 Theſ. 4. 17. 1 Cor. 15. 51. Tit. 2. 13. *A. He ſhall be revealed from Heaven with his mighty Angels*; He ſhall *deſcend with a ſhout, with the Voice of the Arch-Angel, with the Trump of God.* He *ſhall come in his own Glory, and in his Father's, and in that of his holy Angels.* He *ſhall ſit upon the Throne of his Glory, and all Nations ſhall be gathered before him, and he ſhall ſeparate them, the one from the other, as a Shepherd divideth his Sheep from the Goats,* Thoſe that ſleep in the Grave ſhall awake, and *the dead in Chriſt ſhall riſe firſt, and they that are alive ſhall be changed and caught up to meet the Lord in the Air*; which ſufficiently ſhews the *glorious appearing of the great God, and our Saviour Jeſus Chriſt.* Glorious in reſpect of the Brightneſs and Splendour of his Celeſtial Body, ſtill made more Glorious and Majeſtick by the Authority which his Father has committed to him of Univerſal Judge. Glorious in his Retinue, being accompanied with thouſands of holy Angels, who ſhall attend not only to make up the Pomp of his Appearance, but as Miniſters of his Juſtice; and Glorious laſtly in that bright Throne of Glory, from whence he ſhall diſpenſe Life and Death to all the World.

Q. *What*

Q. *What may we learn from the* Certainty *of a future* General Judgment?

A. To govern our Lives with that *Care* and *Conſideration*, and with that due regard to the Meaſures of our Duty, that we may be able to give up our Accounts with Joy, and not with Grief. To keep that ſtrict *watch* over our ſelves by frequent *Examination*, that our Demeanour in this ſtate of Probation and Trial, may obtain the Favour and Acceptance of our Judge at his dreadful Tribunal. To *reſtrain* our ſelves from committing the *leaſt Sin*, becauſe there is none ſo inconſiderable as to be overlook'd at that general Audit. Not to *incourage* our ſelves by the greateſt Secrecy to the Breach of any of God's holy Laws, becauſe all our Actions ſhall be then expoſed to publick View, and known by the whole World, to our eternal Infamy and Reproach. Not to be dejected by the Slanders and Calumnies of bad Men, becauſe our Integrity ſhall then be cleared by him who cannot err in Judgment. To *improve* all thoſe Talents the Providence of God hath intruſted us with, becauſe we are but Stewards and muſt give an Account of them. To be *ſincere* in all our *Words* and *Actions*, becauſe in that Day the Secrets of all Hearts ſhall be diſcloſed. To *avoid* all *raſh judging* of others, becauſe he that judgeth another ſhall not eſcape the Judgment of God. To *abound* in ſuch *Works* as we know will particularly diſtinguiſh Men at that Day, as feeding the Hungry, cloathing the Naked, *&c.* becauſe our Labour ſhall not be in vain in the Lord. And yet after the moſt careful and induſtrious performance of our Duty, to be *humble* and *jealous*

over our own Conduct; becauſe tho' we know nothing by our ſelves, we are not thereby ju-
1 Cor. 4. 4. ſtified, for *he that judgeth us is the Lord.*

Q. *What ſhould we learn from the* Uncertainty *of the* Time *when we ſhall be* judged?

A. Immediately to *reconcile* our ſelves to God by a ſincere and hearty *Repentance*, that the terrible Day of God's Wrath may not find us unprepared. To be always upon our *Guard*, that we may make a daily Progreſs towards Chriſtian Perfection, and conſtantly defend our ſelves againſt the Attacks of our Spiritual Enemies. To be *frequent* in all Acts of *Piety* and *Devotion*, that when we are ſummoned to appear, we may, if poſſible, be found employed in religious Exerciſes. To *beg* God's *Grace* that the Day of Judgment may not overtake us unawares, but that by a patient Continuance in well-doing we may wait for Glory, Honour and Immortality.

The PRAYEYS.

I.

For preparation for Judgment.

ALmighty God, give me Grace, that I may caſt away the Works of Darkneſs, and put upon me the Armour of Light, now in the Time of this mortal Life, (in which thy Son Jeſus Chriſt came to viſit us in great Humility) that in the laſt Day, when he ſhall come again in his glorious Majeſty to judge both the Quick and Dead, I may riſe to the Life immortal, through him who liveth and reigneth with thee, and the Holy Ghoſt now and ever. *Amen.*

II. O

II.

For the ſucceſs of God's Miniſters.

O Lord Jeſus Chriſt, who at thy firſt coming didſt ſend thy Meſſenger to prepare thy way before thee; Grant, that the Miniſters and Stewards of thy Myſteries, may likewiſe ſo prepare and make ready thy way, by turning the Hearts of the Diſobedient to the Wiſdom of the Juſt; that at thy ſecond coming to judge the World, we may be found an acceptable People in thy ſight, who liveſt and reigneſt with the Father and the Holy Spirit, ever one God, World without end. *Amen.*

III.

For reſcue from Temptation.

O Lord, raiſe up, I pray thee, thy Power and come among us, and with great Might ſuccour me, that whereas through my Sins and Wickedneſſes, I am ſore let and hindred in running the Race that is ſet before me, thy bountiful Grace and Mercy may ſpeedily help and deliver me, thro' the Satisfaction of thy Son our Lord, to whom with thee and the Holy Ghoſt be Honour and Glory, World without end. *Amen.*

IV.

Bp. *Ken.* For Preparation for Judgment.

I Believe, O Bleſſed Jeſus, that from thy Throne at God's right Hand, where thou now ſitteſt, thou wilt come again to judge the World, attended with thy holy Angels. I believe, O thou adorable Judge, that all Mankind ſhall be ſummoned before thy awful Tribunal; all the *Dead* who ſhall be awak'd out of their Graves, when the Angel ſhall blow the laſt Trump, and all that are then *quick* and alive, ſhall then appear before thee. That I and all

the World ſhall give a ſtrict Account of all our Thoughts, Words and Actions, that the Books will be then opened; that out of thoſe dreadful Regiſters we ſhall be judged, that Satan and our own Conſciences will be our Accuſers. O let the laſt Trump be ever ſounding in my Ears, that I may ever be mindful of my great Accounts; and that I may neither ſpeak, nor do, nor think any thing that may wound my own Conſcience, or provoke thy Anger, or make me tremble at the awful Day. I know, O Lord, that Love only ſhall then endure that terrible Teſt, that Love only ſhall be acquitted, that Love only ſhall be eternally bleſt; and therefore I will ever praiſe and love thee. Glory be to thee, O thou beloved Son of God, to whom *the Father has committed all Judgment.* How can they that love thee, O Jeſu, ever deſpond, tho' their Love in this Life is always imperfect, when at laſt they ſhall have Love for their Judge, Love that hath felt and will compaſſionate all their Infirmities? and therefore all Love, all Glory be to thee. *Amen.*

CHAP. III.

Saint Andrew. November 30.

Q. *What* Feſtival *does the* Church *celebrate this Day?*

A. That of the Apoſtle St. *Andrew.*

Q. *Of what Parentage and Country was he?*

John 1.44. *A.* He was born at *Bethſaida*, a City of *Galilee*,

lilee, ſtanding upon the Banks of the Lake of *Genneſareth*, Son to *Jonas*, a Fiſherman of that Town; and Brother to *Simon Peter*. 'Tis not decided by the *Ancients*, whether he was elder or younger; the major part think St. *Andrew* to have been the younger.

Q. *How came our* Saviour *to chuſe his Diſciples out of* Galilee?

A. Becauſe it was the chief *Scene* of our *Saviour*'s Miniſtry; a Circumſtance noted by all the *Evangeliſts*; and St. *Peter* alſo ſtamps it with his Character in his Sermon to *Cornelius*, *the Word which began from Galilee*. Our Saviour was both conceiv'd and brought up at *Nazareth*, a City of *Galilee*; he began his ſolemn Publication of the Goſpel at *Capernaum*, the *Metropolis* of *Galilee*; he preached all round the Region of *Galilee*; he began his Miracles at *Cana* in *Galilee*; he was transfigured at Mount *Tabor*, a Mount of *Galilee*; our Saviour's ordinary Reſidence was in *Galilee*; and he appoints his Diſciples to come to ſee him in *Galilee* when he was riſen from the Dead.

Acts 10. 37. Luke 1. 26. Mat. 2. 23. 4. 13, 23. John 2. 11. Mat. 17. 2. Mat. 26. 32.

Q. *Was our* Saviour's *vouchſafing his principal* Abode *to the Province of* Galilee *any* Teſtimony *of his being the* Meſſias?

A. The Prophecy of *Iſaiah* 9. 1, 2, 3. plainly relates to this matter; and to this purpoſe it is quoted by St. *Matthew* when our Saviour made *Capernaum* the Seat of his Preaching. The Land of *Galilee*, or of *Zebulun* and *Nepthali*, had the misfortune to be firſt in that Calamity which befel their Nation by the *Aſſyrian*; by occaſion of which Calamity then newly hapned, *Iſaiah* comforts them with this *Prophecy*; that in recompence of that Miſery they ſuffered above the reſt

Mat. 4. 14. 2 Kings 15. 29.

reſt of their Brethren, they ſhould have the firſt and chiefeſt ſhare of the Preſence and Converſation of the *Meſſiah* that was to come.

Q. *How was St.* Andrew *awakened to expect the* Meſſias?

John 1. 40. *A.* By being a Diſciple of St. *John* the *Baptiſt*, who trained up his Proſelytes under the Diſcipline of *Repentance*, which prepar'd them to entertain the Doctrine of the *Meſſias*; whoſe approach he told them was near at hand, repreſenting to them the greatneſs of his *Perſon*, and the importance of the *Deſign* he was come upon.

Q. *How came St.* Andrew *acquainted with our Saviour?*

A. Being with *John* the *Baptiſt* one day as *Jeſus* paſſed by, and hearing him ſay, that he was *the Lamb of God that takes away the Sins*
V. 36, 37. *of the World*, he follows our *Saviour* upon this Teſtimony to the place of his Abode; hearing his Inſtructions, and improving his Faith by conferring with him; upon which account by ſeveral of the *Ancients* he is ſtiled the *firſt called* Diſciple, though in a ſtrict ſenſe he was not ſo; for though he was the firſt of the Diſciples that came to Chriſt, yet he was not called till afterwards.

Q. *What was the firſt effect of his Faith in the* Meſſias?

A. He went to his Brother *Simon*, and imparted to him the joyful News, that he had
John 1. 41. found the *Deſire of the World*, and their long expected Happineſs, the *Chriſt* who was promiſed by the Prophets, and carried him immediately to *Jeſus*; where after a ſhort ſtay they returned again to their own Houſes, and exerciſed their Calling.

Q. *When*

Q. *When did St.* Andrew *become our Saviour's* Diſciple *and conſtant Attendant?*

A. About a Year afterwards, when being fully convinced of the Greatneſs and Divinity of our *Saviour*'s Perſon, by the miraculous Draught of Fiſhes, our Saviour commanded him, with his Brother *Peter*, to follow him, deſigning to make them *Fiſhers* of Men; who accordingly left all, and conſtantly attended our *Saviour*'s Perſon, and was afterwards called by him to the *Office* and *Honour of the* Apoſtolate. Mat. 4. 18.

Q. *What became of St.* Andrew *after our Saviour's* Aſcenſion?

A. It is generally affirmed by the *Ancients*, that the *Apoſtles* agreed among themſelves, by *Lot*, ſay ſome, probably not without the ſpecial Guidance and Direction of the *Holy Ghoſt*, what parts of the World they ſhould ſeverally take: And that in this Diviſion St. *Andrew* had *Scythia*, and the neighbouring Countries, allotted him for his *Province*. Socrat. Hiſt. Eccl. lib. 1. c. 19. Euſeb. lib. 3. c. 1.

Q. *How and where did St.* Andrew *ſuffer* Martyrdom?

A. After this bleſſed *Apoſtle* had planted the *Goſpel* in ſeveral places, and by his indefatigable Labours had converted many to the Faith; he came at laſt to *Patræ* in *Achaia*, where by laying down his Life, he confirmed the *Truths* he had taught. For by endeavouring to convert *Ægeas* the *Pro-Conſul* of *Achaia*, and to preſerve his new Converts from *Apoſtacy*, which the Governour ſtrove to reduce by all Arts to their old Idolatry, he enraged the *Pro-Conſul* againſt him; who commanded him to be ſcourged, and then to be crucified; and that his Death might

might be more lingring, he was faſten'd to the *Croſs*, not with *Nails*, but with *Cords*.

Q. *What account is there of the* Manner *of his* Crucifixion?

A. That as he was led to Execution, he ſhewed a chearful and compoſed Mind, and that being come within ſight of the Croſs, he ſaluted it with this kind Addreſs: *That he had long expected and deſired that happy Hour; that the Croſs had been conſecrated by bearing the Body of Chriſt. That he came joyful and triumphing to it, that it might receive him as a Diſciple and Follower of him who once hung upon it; and be the means to carry him ſafe unto his Maſter, having been the Inſtrument upon which his Maſter did redeem him.* Having prayed and exhorted the People to Conſtancy and Perſeverance in their *Religion*, he was faſtned to the *Croſs*, whereon he hung two Days, teaching and inſtructing the People all that time; and when great Importunities were uſed with the *Pro-Conſul* to ſpare his Life, he earneſtly begg'd of our *Lord*, that he might at this time depart, and *ſeal* the *Truth* of Religion with his Blood, which accordingly happened.

Q. *What was the* Form *of St.* Andrew's *Croſs?*

A. The Inſtrument of his *Martyrdom* is commonly ſaid to have been ſomething peculiar, in the form of the Letter X, being a *Croſs deuſſate*, two pieces of Timber croſſing each other in the middle; and hence uſually known by the Name of St. *Andrew*'s Croſs.

Q. *What became of his* Body?

A. Being taken down from the Croſs, it was embalmed, and decently and honourably interr'd

terr'd by *Maximilla*, a Lady of great Quality and Eſtate. Afterwards it was removed to *Conſtantinople* by *Conſtantine the Great*, and buried in the great Church, which he had built to the Honour of the Apoſtles. Hiero. adver. Vigilan. to. 2. p. 41.

Q. *What may we learn from the* Obſervation *of this* Feſtival?

A. To labour what we can in our ſtation to make all our Relations, Friends, and Dependents, true Followers and Servants of the bleſſed Jeſus; to ſhew our diſlike of any Evil that reigns among them, and couragiouſly to reprove what we know deſerves it; to venture the promoting their eternal Welfare, tho' at the danger of their Diſpleaſure; to lay hold on all favourable Opportunities to inſinuate the Neceſſity and Happineſs of being Religious; to prepare our Minds by Mortification and Repentance for the receiving all thoſe heavenly Graces which are enjoyned in the Goſpel-Inſtitution; to bear all the Afflictions and Calamities of this Life with a patient and couragious Mind, entirely reſigned to the Will of God: Chearfully to take up the Croſs, and to rejoice when we are counted worthy to ſuffer for the Name of Jeſus; that *when his Glory ſhall be revealed, we may be glad alſo with exceeding Joy.* 1 Pet. 4. 13.

Q. *When may Men be ſaid to* ſuffer *really for the ſake of* Jeſus, *or for the* Cauſe of Religion?

A. Not only when they ſuffer rather than renounce the *Chriſtian Religion*, or the publick Profeſſion of it; but when they ſuffer for any neceſſary Point of *Faith* or *Practice*, wherein the *Eſſence* or *Purity* of the Chriſtian Religion is concerned; and when they ſuffer rather than

than diſclaim any undoubted *Truth* of God whatſoever.

Q. *How does the* Providence *of* God *bear good Men out in ſuch* Sufferings?

A. Either by ſecuring them from thoſe violent Degrees of Temptation; which would be too ſtrong for humane Strength and Patience; or in caſe of extraordinary Tryals, by giving them the extraordinary Supports and Comforts of his *Holy Spirit*; either by not ſuffering them to be tempted above what they are able, or with the Temptation, by making a way for their eſcape.

Q. *When may we in our* Sufferings *for* Religion, *expect with Confidence the* particular Support *of God's Providence?*

A. When we are careful to perform our own *Duty*, and do what is required on our part. And when neither to avoid Sufferings, or to reſcue our ſelves out of them, we do any thing contrary to our Chriſtian Obligations and a good Conſcience. 'Tis an eternal Rule from whence we muſt in no Caſe depart. *That Men muſt do nothing contrary to the Rules and Precepts of Religion, no not for the ſake of Religion it ſelf?*

Q. *With what* Temper *of* Mind *ought good Men to* ſuffer *for the* Cauſe *of Religion?*

A. With *Patience*, that they may not grow faint and weary; with *Meekneſs*, that they may not grow angry and bitter againſt their Perſecutors; with *Charity*, that they may overcome Evil with Good; with *truſt in God's Providence*, that they may be ſupported under their Sufferings by his *Grace*, and delivered in his good Time; with *Joy* and *Thankfulneſs*,

neſs, in as much as they are Partakers of Chriſt's Sufferings, and when his Glory ſhall be revealed, will be made glad with exceeding Joy.

The PRAYERS.

I.

ALmighty God, who did'ſt give ſuch Grace to thy holy Apoſtle St. *Andrew*, that he readily obey'd the calling of thy Son Jeſus Chriſt, and followed him without delay; Grant unto me and all Chriſtians, that we being called by thy holy Word, may forthwith give up our ſelves obediently to fulfil thy holy Commandments, thro' the ſame Jeſus Chriſt our Lord. *Amen.*

For Converſion from Sin.

II.

O God, merciful Father, that deſpiſeſt not the Sighing of a contrite Heart, nor the Deſire of ſuch as be ſorrowful; mercifully aſſiſt our Prayers that we make before thee, in all our Troubles and Adverſities whenſoever they oppreſs us; and graciouſly hear us, that thoſe Evils which the Craft and Subtlety of the Devil or Man worketh againſt us may be brought to nought, and by the Providence of thy Goodneſs they may be diſperſed, that we thy Servants being hurt by no Perſecutions, may evermore give Thanks unto thee in thy Holy Church, through Jeſus Chriſt our Lord. *Amen.*

For Aſſiſtance in Adverſity.

III. O

III.

Mr. *Kettlewell.* For Grace to ſuffer as a good Chriſtian.

O Bleſſed Jeſus, who in thy wiſe Providence thinkeſt it fit ſometimes to call thy faithful Servants to bear their Croſs, and to ſuffer for thy ſake, who didſt ſuffer a moſt ignominious Death for them; bring me not to ſuffer, till thou haſt fitted and prepared me for it; and lay no more upon me, than thou wilt enable me willingly and thankfully to endure. Let me not raſhly expoſe my ſelf to Danger without thy Call, nor ſuffer for my own Fancy or Folly, or for any wilful or affected Error. Give me Grace to live according to the Rules of my moſt holy Faith, that I may have Courage and Comfort in ſuffering for it. Preſerve me ſtedfaſt in the Belief of thy heavenly Truths, and undaunted in the Profeſſion of them. Give me Patience to bear my Croſs, and Meekneſs to bear my Perſecutors; Charity to forgive their Wrongs, and to pray to thee for their forgiveneſs. Enable me to truſt in thy Goodneſs for Support and Deliverance, and to fix my Faith upon thoſe heavenly Joys, with which the Sufferings of this Life are not worthy to be compared; that being made Partaker of thy Sufferings, I may be glad with exceeding Joy when thy Glory ſhall be revealed. To whom with the Father and the Holy Ghoſt, be all Honour and Glory, World without end. *Amen.*

IV.

For the Church under Perſecution.

O Almighty Lord, who haſt purchaſed to thy ſelf a Church *with thine own Blood*, look in Mercy upon the ſame, however diſtreſſed

ſed throughout the World. Pity all its Calamities, and in thy due time give it a happy Deliverance out of them. Keep it in thy Truth, and preſerve it from Hereſies and falſe Doctrines, either about Faith or Practice, and from Schiſms that tear it in pieces. And when thou art pleaſed to try it with Tribulations, let them only purge it, but not lay it waſte. Revive a ſuffering Spirit among all the Members of it when it labours under a ſuffering ſtate; that they may be ready to quit all worldly Intereſt, and be enabled contentedly and joyfully to take up the Croſs, and bear it after thee; that carefully avoiding all Ways of Error and Wickedneſs, for preventing or reſcuing themſelves from ſufferings, they may either be delivered by thy mighty Arm, or rewarded in thy heavenly Kingdom, where with the Father and the Holy Ghoſt thou liveſt and reigneſt, one God World without end. *Amen.*

CHAP. IV.

Saint Thomas. December 21.

Q. *WHat* Feſtival *does the Church celebrate this Day?*

A. That of St. *Thomas* the Apoſtle.

Q. *What was he called beſides* Thomas?

A. Didymus; which according to both the *Greek* and *Syriac* Senſe of his Name, ſignifies a Twin; as *Thomas* alſo doth amongſt the *Hebrews*. It being cuſtomary with the *Jews*, when

travelling into foreign Countries, or familiarly converſing with *Greeks* and *Romans*, to aſſume to themſelves a *Greek* or a *Latin* Name of great affinity, and ſometimes of the very ſame ſignification, with that of their own Country.

Q. *Of what* Country *and* Kindred *was this* Apoſtle?

A. The Hiſtory of the *Goſpel* takes no particular notice of either. That he was a *Jew* is certain, and probably a *Galilean*; and 'tis very likely, that as to his Trade he was a Fiſherman, for when St. *Peter*, after our *Saviour's* Reſurrection, thought fit to return to his former Profeſſion of Fiſhing to relieve his preſent
John 21. 2. Neceſſities, *Thomas* bore him Company.

Q. *After he was called to be an* Apoſtle, *what proof did he give of his* willingneſs *to adhere to our Saviour?*

John 11. 8, *&c.* *A.* When the reſt of the *Apoſtles diſſuaded* our *Saviour* from returning into *Judæa*, (whither he was reſolved to go for the raiſing his dear Friend *Lazarus* lately dead) leſt the *Jews* ſhould ſtone him, as they had before attempted, St. *Thomas* deſires them not to hinder *Chriſt's* Journey thither, tho' it might coſt their
Joh. 11. 16. Lives. *Let us alſo go that we may die with him*, ſaith he; probably concluding, that inſtead of raiſing *Lazarus* from the dead, they themſelves ſhould be ſent with him to their own Graves.

Q. *How did our Saviour treat the* ſlowneſs *of St.* Thomas's *Underſtanding*; *who, when our Saviour a little before his* fatal Sufferings, *ſpeak-*
John 14. 5. *ing to his Diſciples of the* Joys of Heaven, *and of his going to prepare a place for them, profeſt that he knew not* whither *he went, much leſs* the Way *that led to it?*

A. With

A. With the Mildneſs and Gentleneſs that is proper to be uſed to a well-diſpoſed Mind, in a ſhort but ſatisfactory Anſwer; that He was *the true living Way*, the Perſon whom the Father had ſent into the World, to ſhew Men, by his *Doctrine* and by his *Example*, the Paths of Eternal Life; and that they could not miſs of Heaven, if they did but keep to that Way which he had preſcribed. John 14. 6.

Q. *What may we* learn *from the foregoing Particulars?*

A. That where the *Mind* is rightly *diſpoſed*, and the *Affections* bent towards *Heaven*, we ought to bear with the heavineſs of the Underſtanding, and to endeavour with Gentleneſs and Patience to inſtil that *Knowledge* which is neceſſary to make *Devotion* perfect. And that the doing that *Will of God* which we know, is the beſt Qualification to attain greater Degrees of *Knowledge*; ſince we are aſſured by our Saviour, *that he that doth God's Will, ſhall know of the Doctrine, whether it be of God.* John 7. 17.

Q. *What proof did St.* Thomas *require of our Saviour's* Reſurrection?

A. The Teſtimony of his own Senſes; for tho' the reſt of the *Apoſtles* aſſured him, they had really ſeen their *Maſter* alive again, yet he profeſt, except *he ſhould ſee in his Hands the print of the Nails, and thruſt his Hand into his ſide, he would not believe.* A ſtrange piece of Infidelity, after he had ſeen our *Saviour's* Miracles, and had ſo long convers'd with him, who had frequently aſſerted in plain terms, that he muſt riſe again the third Day. Joh. 20. 25.

Q. *How did our* Saviour *cure this his* Infidelity?

A. Compaſſionating the weakneſs of St. *Thomas*, and willing to ſatisfie the Doubts and Scruples of ſincere tho' ignorant Men, he ap-
Joh. 20. 28. peared to his Diſciples again, when St. *Thomas* was with them, and gave him the ſatisfaction he deſired; who being quickly convinced of his Error, acknowledged him to be his *very Lord* and Maſter, a *God Omnipotent*, thus able to reſcue himſelf from the Powers of Death.

Q. *What Reply did our Saviour make to this Profeſſion of St.* Thomas's *Faith?*

A. That he did well to believe upon this Teſtimony of his Senſes; but that it was a more noble and commendable Act of Faith, to ac-
V. 29. quieſce in a *rational Evidence*, and to entertain the Doctrines and Relations of the *Goſpel* upon ſuch Aſſurances of the Truth of things, as are fit to ſatisfie a wiſe and ſober Man, tho' he did not ſee them with his own Eyes.

Q. *Of what Advantage is this Act of St.* Thomas's *Infidelity to us Chriſtians?*

A. It confirms our *Faith* in our Saviour's *Reſurrection*, and convinces us beyond all doubt or ſcruple, by the moſt ſenſible Evidence, that the very ſame *Body* of our *Lord* was *raiſed*, in which he ſuffered.

Q. *Where did St.* Thomas *preach the Goſpel?*

Euſeb. lib. 3. c. 1. *A.* The *Province* allotted to him for the exerciſe of his *Apoſtolical* Office was *Parthia*; he publiſhed the glad Tidings of Salvation to the *Medes*, *Perſians*, *Carmanians*, *Hyrcani*, *Bactrians*. Some of the *Ancients* relate how he met with the *Magi*; to whoſe Country they belonged who brought Preſents to our new-born *Saviour*, that he baptized ſeveral of them, and made uſe

uſe of them as his Aſſiſtants in propagating the *Goſpel*; that he paſſed through the *Aſian Ethiopia*, and at laſt came to the *Indies*, as is proved by ancient *Tradition*, and ſeveral Marks ſtill preſerved among thoſe People to this Day.

Q. *How are the* Chriſtians *in that part of* India *called?*

A. The Chriſtians which inhabit the more Southerly part of the great Promontory, whoſe Baſe lies between the Outlets of the Rivers *Indus* and *Ganges*, are called the *Chriſtians* of St. *Thomas*, becauſe ſuppoſed to be Converted by his Preaching. Before the *Portugueſe* frequented thoſe parts, they were eſteemed to be about Fifteen or Sixteen Thouſand Families. They had then no dependence upon the *Biſhop* of *Rome*, but denied his Primacy. The Sacrament was adminiſtred among them in both kinds: They celebrated it with Bread, ſeaſoned with Salt; and inſtead of Wine, which their Country affords not, they made uſe of the Juice of Raiſins, ſoftned one Night in Water, and then preſſed forth. They baptized not their Infants till they were Forty Days old, except in danger of Death. They uſed not extream Unction. They had no Images in their Churches, but only the Croſs. And their Prieſts were excluded from ſecond Marriages. *Brerewood's* Enquir. c. 20.

Q. *How is it thought St.* Thomas *ſuffered* Martyrdom?

A. Having converted many to the Faith in *India*, and among the reſt the Prince of the Country; the *Brachmans* perceiving this would ſpoil their Trade, reſolved to put a ſtop to his ſucceſsful Progreſs, and conſpired his Death. And one Day, when our *Apoſtle* was retired

without the City of *Malopur* for his private Devotions, they aſſaulted him with armed Men, firſt loading him with Darts and Stones, and then one run him through with a Lance.

Q. *What became of his* Body?

A. It was by his Diſciples buried in a *Church* which he had lately cauſed to be built in the fore-mentioned City. And tho' ſome ſay it was afterwards tranſlated to *Edeſſa*, yet the Chriſtians in the *Eaſt* conſtantly affirm it to have remained in the place of his *Martyrdom.*

Q. *What may we learn from the Obſervation of this* Feſtival?

A. That provided our *Minds* ſincerely intend *God's Service*, and that our Affections are fix'd upon him as our chiefeſt good, he will compaſſionate the *weakneſs* of our *Underſtandings*, and either pardon our Errors, or deliver us from them. That the beſt Method to procure divine Light, is to practiſe what we know to be God's Will. That no *Dangers* ſhould diſcourage us from adhering to our *Bleſſed Maſter*, and that even Death it ſelf ſhould not be able to ſeparate us from him. That *Faith* ought to be the prevailing Principle of a Chriſtian, under all Events, and in every Condition of human Life; and that tho' it is a degree of aſſent inferiour to Senſe, yet the *Acts* of it are much more praiſe-worthy and commendable; *Bleſſed are they which have not ſeen, and yet believe.*

Joh. 20. 29.

Q. *How is* Faith *made the prevailing* Principle *of a Chriſtian Life?*

A. By governing all our Thoughts, Words and Actions, with a regard to another World, and by a firm Perſuaſion of abſent and inviſible things; as the Belief of a God, and his Providence

dence that orders all things, and of his inviſible Grace ready at hand to aſſiſt us in all that is good, and to keep us from all Evil; eſpecially when in all our Ways we have a regard to the Promiſes of everlaſting Life, and the Threatnings of Eternal Miſery; which was the great Principle of the Piety and Vertue of all good Men from the beginning of the World, as the Apoſtle to the *Hebrews* declares at large. Heb. 11.

Q. *Wherein conſiſts the* Power *of this* Principle?

A. In that the objects of *Faith* are fitted to work upon our Minds upon the account of both the *certainty* and the *concernment* of them. We have all the Aſſurance of the Truth of them that we are capable of in this Life, from the Dictates of Reaſon, and the general Conſent of Mankind; beſides that, to aſſure us theſe Reaſonings are true, we have a moſt credible *Revelation* of theſe things in the *Goſpel* of our Saviour; who gave a ſenſible Proof of his Divine Miſſion in his *Reſurrection* from the Dead. And as to the *Importance* of them, every one muſt own that the higheſt Hopes and the greateſt Fears are ſufficient Springs of human Actions; for what can concern us more than Eternal Happineſs and Eternal Miſery?

Q. *What is meant by* Faith in Chriſt?

A. In general it is the believing all thoſe things that are *declared* to us by *Chriſt*; and more particularly ſome things that are *declared* of him. The *believing what is ſaid by him* is called *Faith in Chriſt*, as his Authority and Credit is the Ground and Reaſon of our Belief. And the *believing things ſaid of him* is called *Faith in Chriſt*, as he himſelf is the Object of it.

And when this Belief ſuitably affects us, and we reſolve and practice ſo as may reaſonably be expected from Perſons under ſuch Perſuaſions, then it is imputed to us for Righteouſneſs.

Q. *What are thoſe* Properties *that fit* Faith *to produce ſuch ſuitable* Effects?

A. It muſt be *real* and *unfeigned*, againſt the Pretences of thoſe that uſe it only as a diſguiſe to be truſted; or as a meer outſide Profeſſion, without looking for any farther Reaſon than to be in the Faſhion. It muſt be *hearty* and *affectionate*; not a meer ſpeculative Opinion, as of things wherein we are not much intereſſed; but a moving and influencing Perſuaſion, wherewith all the Powers of the Soul are affected. It muſt be *aſſured* and *confident*; for a wavering and uncertain Opinion will not accompliſh its Work. Men will not run Ventures and bear Loſſes on uncertain Hopes, but only on firm and certain Expectations. It muſt be *honeſt*, and accompanied with a good *Conſcience*, implying a Man's Integrity in diſcharging the Profeſſion he makes, and Honeſty in performing his Undertaking. It muſt be *reſolute*, and fully fixt, after all things are well conſidered, ſo that when any Hardſhips ariſe, we may not be ſoon ſtaggered in our Minds.

The PRAYERS.

I.

For a firm Faith.

ALmighty and Everlaſting God, who for the more confirmation of the Faith, didſt ſuffer thy holy Apoſtle *Thomas* to be doubtful in thy Son's Reſurrection; Grant me ſo perfectly, and without

without all doubt, to believe in thy Son Jeſus Chriſt, that my Faith in thy ſight may never be reproved. Hear me, O Lord, through the ſame Jeſus Chriſt, to whom with thee and the Holy Ghoſt be all Honour and Glory now and for evermore. *Amen.*

II.

For Faith and Obedience.

ALmighty and everlaſting God, give unto me the increaſe of Faith, Hope and Charity; and that I may obtain that which thou doſt promiſe, *make me heartily believe what thou haſt revealed*, and to love that which thou doſt command, through Jeſus Chriſt our Lord. *Amen.*

III.

For removing the Obſtacles of Believing.

LORD of all Power and Might, who art the Author and Giver of all good things; aſſiſt me by thy Grace, that I may mortifie all the inordinate and corrupt Inclinations of my Heart, which oppoſe the Belief of thy holy and heavenly Truths. Enable me to conquer my evil Habits, and govern my unruly Paſſions, that they may not indiſpoſe my Mind in embracing that Evidence, which ſo plentifully accompanies thy Divine Revelations to the Sons of Men. Let not the ſcandalous Diviſions among Chriſtians, nor the ill Lives of thoſe that profeſs thy holy Religion, ever ſtagger or weaken my Belief of it, ſince Love and Peace and Unity are Marks of thy true Diſciples; and that thy Wrath is revealed from Heaven againſt all thoſe that obey not the Goſpel of thy Son. Keep my Mind free from all Prejudice, which puts ſo falſe a Byaſs upon the Underſtanding, even in Matters of the greateſt Importance, and

and which may prove ſo fatal and deſtructive to my Eternal Welfare; that ſeeing the Reaſonableneſs of thoſe things thou haſt required to be believed, the Perfection of thoſe Duties thou haſt enjoyned to be practiſed, and the Power and Force of thoſe Motives upon which both are founded, I may be ſtedfaſt and unmoveable, and at laſt receive the end of my Faith, even the Salvation of my Soul, through Jeſus Chriſt our Lord. *Amen.*

IV.

For an effectual Faith.

O Holy and Eternal God! who haſt graciouſly condeſcended to eſtabliſh with Chriſtians a Covenant of Faith and Obedience, with the Promiſes of a preſent ſupply of Grace and Aſſiſtance, and of a future Reward to crown all thoſe that perſevere in thy Service. O let me for ever dwell upon this Rock; that while I am ſurrounded with ſenſible things, I may not be ſhaken by the power of them. That no Charms of preſent ſinful Pleaſures, may make me forget that Place of Torment to which they conſign me. That the cares of this Life, and the deceitfulneſs of Riches, may never make me neglect a Treaſure that faileth not, an Inheritance with the Saints in Light. Work in me all thoſe godly Affections that may make my Faith effectual to my Salvation. Let the belief of thy Paternal Care over me, produce Love, Honour, and dutiful Obedience; of thy Almighty Power, Reverence and godly Fear; of thy Righteouſneſs, Holineſs in all manner of Converſation; that Faith being the governing Principle of my Life, it may compoſe my Mind under all Events, by a firm Truſt and Confidence

in

in thy wiſe Providence; and that it may diſpel all Solicitude for worldly Supplies, by a ſettled perſuaſion, that thou wilt with-hold no good thing from them that walk uprightly, and that thou art ready to beſtow good things if we perſevere in Prayer and Devotion; that ordering all my Actions with a regard to another World, I may ſo paſs thro' things temporal, that I finally loſe not the things eternal, thro' Jeſus Chriſt our Lord. *Amen.*

CHAP. V.

The Nativity of our Lord, or the Birth-Day of CHRIST, commonly called Chriſtmas-Day. December 25.

Q. WHat Feſtival *does the Church celebrate this Day?*

A. The *Great Feſtival* of the Nativity of our Saviour Jeſus Chriſt; or the Appearance of God in the Fleſh.

Q. *What Authority have we for the Obſervation of this* Feſtival?

A. The Practice of the *Primitive Church*; for tho' we have no certain Evidence of the *exact* time when it was firſt obſerved, yet it appears plainly that it was very early received all over the *Weſt*. And the immemorial Obſervation of it, is an Argument of its primitive Inſtitution.

Q. *But*

Q. *But is it not ſuperſtitious to obſerve this* Feſtival *upon the* twenty fifth of December; *when we cannot be certain that our Saviour was born upon that Day?*

A. There is little Reaſon to doubt, but that this which we now obſerve is the very Day. The Teſtimony of St. *Chryſoſtom* is clear for the Tradition of it. Tho' if the Day were miſtaken, the matter of the Miſtake being of no greater moment, than the falſe Calculation of a Day, will certainly be very pardonable in thoſe who think they are not miſtaken. And as long as thoſe, who are ſuppoſed to be in this Error, do perform the Buſineſs of the Day with as much Piety and Devotion on a miſtaken Day, as they could do on a true one, if they certainly knew it, the excuſe of blameleſs Ignorance will waſh away greater Errors than this of the Day, ſuppoſing it were an Error.

Chryſoſt. Tom. 5. p. 467.

Q. *What are we to believe concerning the* Birth *of our Saviour* Jeſus Chriſt?

A. That the *Virgin Mary*, eſpouſed unto *Joſeph* of *Nazareth*, who before and after her eſpouſals was a pure and unſpotted Virgin, being and continuing in the ſame Virginity, did by the immediate Operation of the *Holy Ghoſt*, conceive within her Womb the only begotten Son of God; and after the natural time of other Women brought him forth. Whereby the Saviour of the World was born of a Woman made under the Law, without the leaſt pretence of any Original Corruption, that he might deliver us from the Guilt of Sin. And he was born of a *Virgin* of the Houſe and Lineage of *David*, that he might ſit upon his Throne, and rule for evermore.

Q. *Was*

Q. *Was the promiſed* Meſſias *to be born after a* miraculous *manner?*

A. Yes; the Propheſies of the Old Teſtament foretold as much. *Jeremiah* ſays, *The Lord hath created a new thing upon the Earth, a Woman ſhall compaſs a Man.* That new Creation of a Man is therefore *new*, and therefore a *Creation*, becauſe wrought in a Woman only, without a Man. *Iſaiah*, *Behold a Virgin ſhall conceive, and bear a Son, and ſhall call his name Immanuel.* The original Word was tranſlated a *Virgin*, by ſuch Interpreters as were *Jews* themſelves, ſome Hundred Years before our *Saviour*'s Birth. And did not the ſignification of the Word, and the frequent uſe thereof in Scripture import it, the Wonder of the Sign given by the Lord himſelf would evince as much. As for that Conceit of the *Jews*, that all ſhould be fulfilled in *Hezekiah*, it is ſo manifeſtly falſe, that nothing can make more for the Confirmation of our Faith. This Sign was given, and this Promiſe made at ſome time in the Reign of *Ahaz*. Now *Ahaz reigned but ſixteen Years in Jeruſalem*; and his Son *Hezekiah*, who ſucceeded him, was *twenty five Years old when he began to Reign*; and therefore born ſeveral Years before *Ahaz* was King, and conſequently not now to be conceived when this Sign was given.

Jer. 31. 22.

Iſa. 7. 14.

Cyril. Hiero. catec. 4. §. 10.

2 Kin. 16. 2. 18. 2.

Q. *How does it appear theſe* Propheſies *were fulfilled in* Jeſus Chriſt?

A. His Mother that bore him was a pure *Virgin*, as appeared both from her own Account, and that of *Joſeph* her reputed Huſband; both Perſons of known Integrity and unqueſtionable Credit. When *Joſeph* doubted of

Luke 1. 34. Mat. 1. 25.

of her Chaſtity, an *Angel* was diſpatched to clear her Honour, and to aſſure him that what was conceived in her, was not any humane Production, but of the *Holy Ghoſt*. When ſhe objected the impoſſibility of her being a Mother, the *Angel* explains it to her ſelf, by the *Holy*
Luke 1. 35. *Ghoſt coming upon her, and the Power of the Higheſt over-ſhadowing her.* All which was ſo unqueſtionable, and plainly made out to the *Apoſtles* and *Primitive Chriſtians*, that they univerſally and firmly *believ'd* it, and thought it a point of ſo great moment, as to deſerve a place in that Summary of the *Chriſtian Faith*, call'd the *Apoſtles Creed.*

Q. *What were the Circumſtances of our* Saviour's Birth?

Mich. 5. 2. *A.* He was born at *Bethlehem*, according to the Prediction of the Prophet *Micah*; whither
Luke 2. 4. *Joſeph* and *Mary* went in Obedience to the Decree of *Auguſtus* to be taxed, being of the Houſe and Lineage of *David*; the Providence of God making uſe of this Conjuncture, by verifying a *Prophecy*, to ſignifie and publiſh the Birth of the true *Meſſias*. The concourſe of People to *Bethlehem*, was ſo great, that they could find no Accommodation but a Stable; where the
V. 7. Bleſſed Virgin brought *forth her firſt-born Son, wrapped him in ſwadling Cloaths and laid him in a Manger*; doing her ſelf the Offices of a pious
Heb. 1. 6. and tender Parent, whilſt *all the Angels of God worſhipped him.*

Q. *How was the* Birth *of our* Saviour *publiſh'd to the World?*

A. By the Adminiſtration of *Angels*, for as certain Shepherds were keeping watch over
Luke 2. 9. their Flocks by Night, *the* Angel *of the Lord*

came

came upon them, and the Glory of the Lord ſhone round about them; ſo that the Splendor of the Appearance confounded their Senſes and made them ſore afraid; but the *Angel* quickly diſſipated the Terror that ſeized them, *with the Tidings he brought of great Joy to all the People*; in thoſe comfortable words, *unto you is born this Day, in the City of David, a Saviour which is Chriſt the Lord.* V. 10, 11.

Q. *How were the Shepherds directed to find this* new-born King?

A. Leſt they ſhould expect a *Prince* accompanied with outward Pomp and Magnificence, the *Angel* deſcribes the Meanneſs and Obſcurity of his Circumſtances, as a Token to guide them in the ſearch of this *new-born* Prince. *This ſhall be a ſign unto you, ye ſhall find the Babe wrapp'd in ſwadling Cloaths and lying in a Manger.* Upon this Notice the Shepherds without delay went to *Bethlehem*, and found the Narrative verified; and publiſhed to the World both what they had ſeen and heard concerning the *Holy Child Jeſus.* Luke 2. 12.

Q. *How was this joyful News received by the* Angels *and the* Shepherds?

A. The multitude of the heavenly Hoſt praiſed God in that devout Hymn, *Glory to God in the Higheſt, and on Earth Peace, Good Will towards Men.* And the Shepherds, when they had found the real Completion of what was told them by the Angel, returned *glorifying* and *praiſing God.* V. 14. V. 20.

Q. *Since this* Angelical Hymn *has been retained in the* Offices *of the* Church *ever ſince the primitive time of Chriſtianity; what may we underſtand by it?*

A. That

A. That the Bleſſed Angels excited one another, to give *Glory* and *Praiſe* to God for his wonderful Works towards the Children of Men. That 'tis our conſtant Duty to acknowledge his *Majeſty* and *Greatneſs*, thoſe peerleſs Prerogatives of *Power*, *Wiſdom* and *Goodneſs*; which appeared with the greateſt Luſtre in the ſtupendous *Incarnation* of the Son of God. That Chriſt has taken away the Enmity between Heaven and Earth, and reconcil'd Man to God; for God's *good Will* to favour Men, is the *Peace* the Angels congratulate; hence the
Eph. 6. 15. *Goſpel* is call'd the *Goſpel of Peace*, and God
Rom. 15. 33. ſo often in the New Teſtament *the God of Peace*. And ſince the Children of Men alone partake in theſe Wonders of Love, they ought continually to joyn with the heavenly Hoſt in *glorifying* and *praiſing God*.

Q. *What may we learn from the* Circumſtances *of our Saviour's* Birth, *and the* Publication *thereof?*

A. It ought to reconcile us to a ſtate of *Poverty:* For ſince the *Bleſſed Jeſus* choſe to be born in ſo mean and obſcure a manner, and preferred it before the Splendor and Pomp of the Rich and Great, the Poor ought to bear a low Condition with Patience and Contentedneſs, and the Rich not to undervalue and contemn it. In publiſhing the News of his Birth our Saviour paſſed by the *Wiſe* and the *Powerful*,
Luke 2. 8. 17. and revealed it to the *Poor Shepherds*; he manifeſts it to them by an *Angel*, and makes them the Inſtruments of communicating the Knowledge of it to the Rich and Great. God *incarnate* preaches the *Goſpel* to the Poor; and
Ch. 4. 18. mean illiterate *Fiſhermen* are employed to preach

preach it to the *Kings* and *Sovereigns* of the Earth. And if ever the Rich attain Happineſs, they muſt be *poor in Spirit*, and ſit looſe to what they enjoy. Mat. 5. 3.

Q. *What* Expectation *was there in the World about this time of the* Meſſias's *appearing?*

A. The *Jews* were in a general Expectation of him, as appears from the *ancient* and general *Tradition* received from the School of *Elias*; *that at the end of the ſecond two thouſand Years the Meſſias ſhould come.* And likewiſe from that particular Computation of the *Jewiſh Doctors*, not long before our *Saviour*'s coming; who upon a ſolemn Debate of that Matter, did determine the *Meſſias* would come within *fifty Years.* And this is confirmed from the great jealouſie which *Herod* had concerning a King of the *Jews* that was expected to be born about that time. And from the Teſtimony of *Joſephus*, who tells us, *the Jews rebelled againſt the Romans, being encouraged thereto by a celebrated Prophecy in their Scriptures, that about that time a famous Prince ſhould be born among them, that ſhould rule the World.* Lib. 7. c. 12.

Q. *Was the* Gentile *World in any* Expectation *of ſuch an* Appearance?

A. Yes; this is evident from the famous Teſtimonies of two eminent *Roman* Hiſtorians, *Suetonius* and *Tacitus.* The former ſays, *There was an ancient and general Opinion famous throughout all the Eaſtern parts; that the Fates had determined that there ſhould come out of* Judæa *thoſe that ſhould govern the World.* Which words ſeem to be a verbal Tranſlation of that Prophecy in *Micah*, *that out of* Judah *ſhould come* the *Ruler.* Lib. 8. c. 4. Mich. 5. 2.

Tacitus's Teſtimony is, *That a great* Lib. 5. Hiſt.

a great many were possessed with a persuasion, that it was contained in the ancient Books of the Priests, that at that very time the East should prevail, *and that they who should govern the World were to come out of* Judæa. Which phrase that the *East should prevail*, refers to that Title
Zech. 3. 8. given the *Messias* by the Prophet *Zachariah*; where he is called the *Man whose Name is the East*; for tho' we translate it *Branch*, yet the *Hebrew* word signifies both; and may be rendred the one as well as the other.

Q. *What was the great* Advantage *of our Saviour's* Appearing *in the World?*

A. The scattering and dispelling that Cloud of *Idolatry*, and that *Corruption* of *Manners* which had fatally over-spread it. So that the most contemptible Objects were thought worthy of divine Honours; the *Jews* themselves
Jer. 2. 28. having at one time as many Gods as Cities; and
11. 13. the most brutish and scandalous Vices prevailed, not only among the most polish'd part of Mankind, but even in the solemn Acts of the *Gentile* Worship. Upon which Account our Saviour became a light to lighten the Gentiles, as he was the Glory of his People Israel. So that under the conduct of such a Guide, we cannot fail of acquiring the Knowledge of God's Will in this World, and the comfortable expectation of Life everlasting in the World to come.

Q. *Wherein did our* Saviour *exceed all those that had before him, made known the* Will *of* God *to* Mankind?

A. In the *Dignity* and Excellency of his *Person*, whereby he knew the best and surest ways of attaining Happiness. In the clearness and *perfection* of his *Precepts*. In the *brightness* of his

his own *Example*; and in the *encouragements* of gracious Aſſiſtances and glorious Rewards he has promiſed to all thoſe that engage and perſevere in his Service.

Q. *How was our* Saviour *qualified by the* Dignity *of his* Perſon *to* reveal *to us the* Will *of* God?

A. He who *lay in the boſome of the Father*, and had the *Spirit communicated to him without meaſure*, in whom dwelt *the fulneſs of the Godhead bodily*, could not want a perfect Knowledge of what was moſt agreeable to the divine Will; and conſequently we have abundant reaſon to put our Truſt and Confidence in that method of attaining Salvation he has diſcovered, becauſe it was the contrivance of infinite Wiſdom, and cannot fail of ſucceſs, if we are not wanting to our ſelves in heartily embracing it. John 1. 8. 3. 34. Col. 2. 9.

Q. *Wherein conſiſts the* perfection *of his* Doctrine?

A. In that it directs us to the true *Object* of *Worſhip*, and gives us rational and worthy Notions of that Being we are obliged to adore; and is moſt fitly adapted to raiſe our Natures to the greateſt improvement they are capable of. To prevent our falling into ſinful Actions, our Saviour lays a reſtraint upon our *thoughts* which lead to them, and obliges us to govern our *looks* which give birth to our thoughts. To obviate all thoſe Evils which proceed from an inordinate deſire of Riches, he has diſcovered to us that admirable Temper of Mind diſtinguiſhed in his Goſpel by *Poverty of Spirit*, which makes us even ſet looſe to the good Things we poſſeſs. To keep us at a diſtance Mat. 5. 28. v. 3.

from the Temptations of Lying and Detraction,
Mat. 12. 36. he has forbid all *idle words*, that the care to avoid them might ſecure us from falling into thoſe greater faults. To hinder the fatal effects of Anger and Revenge, he has nipp'd theſe Paſſions in the bud, by commanding us *to love our*
V. 44. *Enemies*, and to do Good to them that do Evil to us. To facilitate the Vertue of Patience, ſo neceſſary in this Vale of Tears, he has manifeſted to us the Treaſures that are hid in Adverſity, and the advantage of being perſecuted for his ſake; that what the World calls Misfortune and Calamity, often proves the bleſſed Occaſion of making us Happy both in this Life
V. 4. and the next. *Bleſſed are they that mourn, bleſ-*
V. 10. *ſed are they that are perſecuted.* And to make us quiet and eaſie in our ſelves, and gentle to others, he requires us to have a quick ſenſe of
Mat. 11. 29. our own Weakneſſes and Defects, and readily to condeſcend to the loweſt Offices for the good of our Neighbours.

Q. *Wherein appears the* Brightneſs *of our* Saviour's Example?

A. In that he hath ſet us a perfect Pattern of all thoſe ſolid and needful Vertues which he requires from us, and in his own Perſon has recommended to us the moſt hard and difficult, as well as thoſe that are moſt uſeful and bene-
Mat. 14. 23. ficial. To teach us *Piety* and *Devotion* he fre-
Luke 6. 12. quently retired, and ſpent whole Nights in Prayer; and from worldly Occurrences raiſed matter for ſpiritual Thoughts; and conformed
Joh. 10. 22. not only to divine Inſtitutions, but to humane Appointments that tended to promote Religion.
Luke 2. 7. That we might learn *Humility*, this Prince of Glory condeſcended to the Poverty of a Stable; this

this Wisdom of the Father became dumb, and was reduced to the simplicity of an Infant; he spent thirty Years of his Life in Retirement, unknown to the World, and was subject to his Parents. That we might be ready to exercise universal *Charity* to the Bodies and Souls of Men; the whole course of his Life was employ'd in doing good. That we might suppress all *ambitious Desires*, he refuses the offer of the Kingdoms of the World, and the Glory of them; and when the People would have made him a King, he silently withdrew, and they knew not where to find him. That he might be *obedient to Government*, he pays Tribute, tho' he was free from any such Obligation, and was forced to work a Miracle to perform it. That we might *live above the World*, he chose to have no part nor share in the Possessions of it, the *Son of Man not having where to lay his Head.* And tho' he denied himself in the lawful Pleasures and Satisfactions of Life, yet he was perfectly *contented* in his mean Condition. That in all our Sufferings we might be *resigned to the Will of God*; in his bitter Agony he renounced the strongest Inclination of Nature, and submitted to the appointment of his Father. That a regard to the *judgment* of the *World* might not prevail upon us to transgress the Laws of God, *he made himself of no Reputation*; and in order to do good to Mankind, was contented to be esteemed one of the worst of Men; a Magician, an Impostor, a Friend and Companion of Publicans and Sinners, and a Seducer of the People. That we might resist all Temptations to Anger, and preserve an *evenness of Mind* under all *Provocations*, he bore with the dul-

Acts 10. 38.

Mat. 4. 8, &c.

John 6. 15.

Mat. 17. 24, 25, &c.

Mat. 8. 20.

Mat. 26. 39.

Phil. 2. 7.

Luk. 11. 15. Mat. 11. 19.

John 14. 5, &c. Joh. 10. 32. neſs and ſlowneſs of his Diſciples, both in their underſtanding and believing what he plainly taught; and anſwered the ſharpeſt Reproaches of his Enemies with calm Arguments, and modeſt Silence. That we might practice that difficult Duty of *loving our Enemies*, he prayed Luk. 23. 34. moſt earneſtly for his, even when he felt the moſt cruel Effects of their Malice, and imputed it to their Ignorance.

Q. *What* Encouragements *has our* Saviour promiſed *to excite us to the* performance *of our* Duty?

A. He offers *Pardon* and *Forgiveneſs* of what is paſt, and perfect Reconciliation to God by the Merits of his Death and Paſſion, provided we return to him by ſincere Repentance. He ſupplies us with *ſtrength* at preſent to enable us to do our Duty, by enlightning our dark Minds, by exciting our Wills to that which is Good, and by raiſing our Courage under Difficulties and Dangers. He alarms our Fears by the threatnings of eternal Puniſhment in the next Life; and encourages our Hopes by the Promiſes of everlaſting Rewards to the whole Man, both Body and Soul; which are the moſt powerful Conſiderations in the World to take Men off from Sin, and to bring them to Goodneſs.

Q. *What Thoughts are proper to entertain our Minds upon this* Feſtival?

A. Great Admiration of the *ſtupendous Love of God* towards Mankind; in ſending no leſs a Perſon than his *own Son*, and no leſs dear to him than his *only begotten Son*, out of his meer Grace and Goodneſs to accompliſh our Salvation, who were Enemies to God by our evil Works. Great Thankfulneſs to the *Bleſſed Jeſus*, for his wonderful

derful *Humility* and *Condescension*; when he undertook the Work of our Redemption. He who lodged in the *Bosom of his Father*, came into the World, and *had not where to lay his Head.* He who had *Heaven* for his *Throne*, was contented to *be born in a Stable, to be laid in a Manger, to be wrapp'd in swadling Cloaths.* Great Transports of Gratitude; that for our sakes, he would be pleased to be made miserable, that we might be made happy; to be poor, that we might be enriched; to die, that we might live for ever. Great Trust and Confidence in the Mercy of God, who has shewed such Tenderness and Compassion towards us, and done such great things for our Salvation.

Q. *How ought we to express our* Thankfulness *for the* Incarnation *of our Blessed* Saviour?

A. We ought to joyn with the heavenly Host and the pious believing Shepherds in *Hymns* of Praise and Thanksgiving. To comply with the great Design of this wonderful Love, *by denying* Tit. 2. 12. *all ungodliness and worldly Lusts, and by living soberly, righteously, and godly in this present World.* To propound this Pattern of Love for our own Imitation, and *because God has so loved* 1 Joh. 4. 11. *us, to love one another*; and to stoop to the lowest Offices of Charity for the Relief of our Neighbour. Never to despise the Poor for the meanness of their Circumstances, since 'tis what our *Saviour* chose for our sakes, but to cherish and assist them as his lively Representatives here upon Earth; especially because all the Kindness we show to them, he reckons as done to himself.

Q. *How ought we to express our* Love *to the* Blessed Jesus *for this wonderful Condescension?*

A. By earnestly labouring to please him to the

Joh. 14. 15. utmoſt of our Power, in a conſtant Care *to keep his Commandments*, and endeavouring to prevail upon others to do the ſame. By making a daily Progreſs in Piety and Virtue, that we may be conform'd to the likeneſs of that beloved Object. By ſetting a great Value upon all Ways and Opportunities of converſing with him; in praying and meditating, in hearing his Word and receiving the bleſſed Tokens of his Love, which he has left us in the *Holy Sacrament*. By being more concerned to hear his Holy Name blaſphemed, than for any Reproach that can be Tit. 2. 13. caſt upon our ſelves. By longing for his glorious Appearing, that we may enjoy him without Interruption to all Eternity.

Q. *How is the* Obſervation *of this* Feſtival *abuſed?*

A. When inſtead of making it an Inſtrument of *Religion*, we chiefly employ this *holy Seaſon* in Vanity and Folly; when our Joy evaporates in Extravagance, and degenerates into Sin and Senſuality; when we expreſs it by Luxury and Intemperance, to the great ſcandal of our Saviour and his Holy Religion; it being the impropereſt Seaſon, (if there can be any one more ſo than another) for Impiety and Wickedneſs, and a moſt notorious aggravation of it; becauſe contrary to the deſign of our Saviour's coming into the World; 1 John 3. 8. *who was made manifeſt that he might deſtroy the Works of the Devil.*

The PRAYERS.

I.

For Regeneration. ALmighty God, who haſt given us thy only begotten Son, to take our Nature upon him,

him, and as at this time to be born of a pure Virgin; Grant that I being regenerate and made thy Child by Adoption and Grace, may daily be renewed by thy Holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee and the ſame Spirit, ever one God World without end. *Amen.*

II.

O God, whoſe Bleſſed Son was manifeſted that he might deſtroy the works of the Devil, and make us the Sons of God and Heirs of eternal Life; Grant, I beſeech thee, that having this Hope, I may purifie my ſelf even as he is pure; that when he ſhall appear again with Power and great Glory, I may be made like unto him in his glorious Kingdom; where with thee, O Father, and thee, O Holy Ghoſt, he liveth and reigneth one God World without end. *Amen.*

For conformity to the deſign of Chriſt's coming into the World.

III.

IT is very meet, right, and my bounden Duty, that I ſhould at all times, and in all places, give Thanks unto thee, O Lord, Holy Father, Almighty Everlaſting God. Becauſe thou didſt give Jeſus Chriſt thy only Son to be born as at this time for us; who by the operation of the Holy Ghoſt was made very Man of the Subſtance of the Virgin *Mary* his Mother, and without ſpot of Sin, to make us clean from all Sin. Therefore with Angels and Arch-Angels, and with all the Company of Heaven, I laud and magnifie thy Glorious Name, evermore praiſing thee and ſaying, Holy, Holy, Holy, Lord God of Hoſts, Heaven and

Thankſgiving for the birth of our Saviour.

and Earth are full of thy Glory. Glory be to thee, O Lord most High. *Amen.*

IV.

Praise to God for the Incarnation.

GLory be to God on High, and in Earth Peace, Good Will towards Men. I praise thee, I bless thee, I worship thee, I glorifie thee, I give Thanks unto thee for thy great Glory, O Lord God, Heavenly King, God the Father Almighty. O Lord the only begotten Son Jesu Christ, O Lord God, Lamb of God, Son of the Father, who wert made Man to take away the Sins of the World, have Mercy upon me, by turning me from my Iniquities: Thou who wert manifested to destroy the Works of the Devil, have mercy upon me, by enabling me to renounce and forsake them: Thou who art the great Advocate with the Father for penitent Sinners, receive my Prayer. For thou only art Holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost art most high in the Glory of God the Father. *Amen.*

V.

Mr. *Kettlewel.* Thankfulness for Christ's being made Man.

WHat am I, dear Lord, that thou shouldst leave the Right-hand of God, and come to visit me? Hadst thou no ease in thy own Breast, so long as I lay plung'd in Misery? How camest thou, being so highly exalted, and the Eternal Son of God, to have any affectionate concern at all for me? Was I not a deformed polluted Wretch, and thy profest Enemy? And were not either of these enough to turn away thy Face from me? But if notwithstanding all this, thy overflowing Goodness would put thee upon doing something for my sake, why must thou

thou come thy ſelf upon Earth, and be ſubject to the Miſeries of Humane Nature, and to the Affronts of an ungrateful World, to bleed and die to redeem me? How unfathomable is thy Grace, and what an unſearchable depth of Love is this which thou haſt opened to us? O! how happy do I think my ſelf in it, and how doth my Heart rejoice at the remembrance of it! Lord! I love thee dearly, and long to love thee more: Would I had the Heart of the *Seraphin*, that I might be all over Love, and feel my Soul affected to that degree which I deſire and thou infinitely deſervedſt of me: I wiſh no greater Pleaſure than to be found perfect in thy Love, and to have thee ſo dear to me, that I may contemn all the gilded Vanities and Allurements of this World at the thoughts of it. O! that thou wouldeſt fill me, if that might be, with an Affection full and abſolute, like thy own, that ſo I might love thee infinitely, as I am beloved by thee. At leaſt poſſeſs me with ſuch a Senſe of thy Love, and ſuch Thankfulneſs for all thy Favours, as is ſomewhat worthy of thee: Though ſhould I offer the utmoſt Acknowledgements, which the moſt affected and enlarged Heart can pay, I ſhould not give thee the thouſandth part of what I owe thee. Let all the Angels adore thy glorious Goodneſs, and all the Sons of Men, ſo long as they have a Tongue to ſpeak, ſet forth thy noble Praiſe; for thou, O ſweeteſt *Jeſu*, art the Son of the Bleſſed, the Joy and Glory of the World, the Lamb of God, the Saviour of Mankind, who waſt ſlain for our ſakes and art alive again, and ſitteſt now for ever at the right Hand of Power in the Glory of the Father,

ther, that Angels may ſubmit to thee, and all the World may worſhip thee and praiſe thy Goodneſs, Power and Glory to all Eternity. *Amen*

CHAP. VI.

Saint Stephen. December 26.

Q. *WHat* Feſtival *does the Church celebrate this Day?*

A. That of the firſt Martyr St. *Stephen.*

Q. *What account is there of the* Country *and* Kindred *of this holy Man?*

Acts 7. *A.* The Scripture gives us no particular notice of either. That he was a *Jew* is unqueſtionable, he owns this in his Apology to the People; but whether born at *Jeruſalem*, or among the diſperſed in the *Gentile* Provinces, is impoſſible to determine. Antiquity reckons him, and that probably enough, among the *ſeventy* Diſciples; and indeed his admirable Knowledge in the Chriſtian Doctrine, and his ſingular Ability in proving *Jeſus* to be the *Meſſias*, argue him to have been trained up under our *Saviour*'s immediate Inſtitutions for ſome conſiderable time.

Q. *What Character do the Scriptures give us of St.* Stephen?

Acts 6. 5. *A.* They deſcribe him as a Man *full of Faith and the Holy Ghoſt*; which imply that he had great Zeal and Piety, and that he was endowed with extraordinary meaſures of that Divine Spirit



Now are they Crowned and receive Palms from the son of God, whom they have Confessed in the world. II. Esd. 2. 45. &c.

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MUSEUM

Spirit that was lately ſhed upon the Church, and thereby peculiarly qualified for that place of Honour and Uſefulneſs he was advanced to.

Q. *What* Function *did St.* Stephen *exerciſe in the Church?*

A. The Office of a *Deacon*, which had its Original upon *the murmuring of the Græcians*, who were probably Proſelytes, *Jews* by Religion, and *Gentiles* by Deſcent; againſt the *Hebrews*, who were *Jews* both by Religion and Birth; *That their Widows were neglected in the daily Miniſtration*, when Believers *had all things in common*, and were ſupplied out of one Treaſury: To prevent any Miſmanagement for the future, the Apoſtles appoint ſeven Men of *honeſt report, full of the Holy Ghoſt and of Wiſdom*, to ſuperintend the Neceſſities of the Poor, to make daily Proviſion for their publick Feaſts, and to keep and diſtribute the Treaſure of the Church; of which St. *Stephen* was one; whereby the *Apoſtles* had more leiſure to attend thoſe Affairs that were more immediately ſerviceable to the Souls of Men.

Acts 6. v. 12. Acts 6. 3.

Q. *Tho' the* Care *of the* Poor *was a main part of the* Deacon's *Office, was it the whole?*

A. No: For had this been all, the *Apoſtles* needed not have been ſo exact in their Choice of Perſons, nor have uſed ſuch ſolemn Rites of Conſecration to ordain them to it. But the *ſerving Tables* implied alſo their Attendance at the Table of the *Lord's Supper*; for in thoſe Days their *Agapæ* or Love Feaſts, where Rich and Poor ſat down together, were at the ſame time with the *holy Euchariſt*; and both adminiſtred every Day; ſo that their Miniſtration reſpected the one and the other, and thus we find

find 'twas in the Practice of the Primitive Church afterwards; beſides they were allowed to Preach and Baptize, as is plain by *Philip*
Acts 8. 12. the *Deacon*, who did both.

Q. *How were the firſt* Deacons *ordained to their* Office?

A. Seven Men of good Report, full of Wiſ-
Acts 6. 3. dom and the *Holy Ghoſt*, were by the People preſented to the *Apoſtles*; who firſt made their Addreſs to Heaven for a Bleſſing upon their Undertaking, and then laid their Hands upon them; an ancient *Symbolick Rite* of Inveſtiture and Conſecration to any extraordinary Office.

Q. *Who were thoſe that oppoſed and diſputed with St.* Stephen?

A. Several of the Members of *five Syna-*
Acts 6. 9. *gogues*, of which there were very many at *Jeruſalem*, eſtabliſhed for expounding the Law and for Prayer. In ſome Apartments joining to theſe, were Schools or Colleges for the Inſtruction and Education of Youth; which be-
V. 10. ing built by *Jews* who were *Foreigners*, were called after the Name of their *Countries*. But notwithſtanding their Subtilty and Learning, they were not *able to reſiſt the Wiſdom and the Spirit by which he ſpake.*

Q. *Being baffled in this* Attempt, *what Method did they take to* ſuppreſs *the Doctrine he taught?*

V. 11. A. They ſuborned Men of profligate Conſciences to undermine him by falſe Accuſations; that ſo he might fall a Sacrifice to their Spight and Malice, and that by the Hand of publick Juſtice.

Q. *What did the falſe* Witneſſes *depoſite againſt him?*

A. That

A. That they had heard *him ſpeak blaſphemous Words againſt* Moſes, *and againſt God.* That he ſhould threaten the Ruine of the Temple, and the Abolition of the *Moſaick Rites*; and blaſphemouſly affirm that *Jeſus* of *Nazareth* ſhould take away that Religion, which had beeen eſtabliſhed by *Moſes*, and by *God* himſelf. V. 13. 14.

Q. *What was the Summ of St.* Stephen's *Defence?*

A. That if they look'd back to their Fore-Father *Abraham*, they would find that God choſe him to be a Father of the Faithful, when he lived among *Idolatrous* Nations; and that he ſerved God acceptably without thoſe external Rites they laid ſo great ſtreſs upon. And when he entered into Covenant with him, he made uſe of no Ceremony but that of *Circumciſion*; and that without any other fix'd Rite but this, the ſucceeding *Patriarchs* worſhipp'd God for ſeveral Ages, till the time of *Moſes*, who was appointed by God to conduct them out of the Houſe of Bondage, who had foretold, *that God would raiſe up to them a Prophet like unto him, and that they ſhould hear him.* That when their Fathers lapſed into *Idolatry*, God commanded *Moſes* to ſet up a *Tabernacle*, as a place of publick Worſhip; which after ſome Years gave place to a ſtanding Temple, deſigned by *David*, but built by *Solomon*; which tho' ſtately, was not abſolutely neceſſary from the Nature of that infinite Being they worſhipp'd. And that therefore there could not be that Neceſſity for thoſe *Moſaick* Rites they pretended; eſpecially ſince they were deſigned to laſt but for a Time; but that it Acts 7. V. 37.

was

was their refractory Humour, as it had been
V. 51. their Anceſtors, *to reſiſt the Holy Ghoſt*, and to perſecute and ſlay thoſe *Prophets* that foretold the coming of the *Meſſias*, *the Holy One*, of whom they had been the Betrayers and Murtherers, without any regard to that Law he came to fulfill.

Q. *How did the* Judges *bear his* Defence?

A. They expreſs'd all ſigns of Rage and Fury, their Conſciences being ſtung with the Truths he delivered; which prevented the Application he deſigned to make. However regardleſs of their Reſentment, he fixed his Eyes and Thoughts upon Heaven, and ſaw the *Glo-*
Acts 7. 56. *ry of God*, and *Jeſus ſtanding at the right Hand of God*; and the affirming of which made his Adverſaries now take it for granted that he was a *Blaſphemer*; and thereupon reſolve his Death without any farther Proceſs.

Q. *How did St.* Stephen *ſuffer* Martyrdom?

A. he was *ſtoned*; which was one of the four Puniſhments among the *Jews* inflicted for great and enormous Crimes; as *Blaſphemy*, *Idolatry*, *&c.* the Witneſſes, whoſe Hands were to be firſt upon him, putting off, according to Cuſtom, their upper Garments, laid them down at *Saul*'s Feet, while the holy *Saint* was
V. 60. upon his Knees recommending his Soul to God, and praying for his Murtherers, that the guilt of his Death might not be laid to their Charge; and in this manner copying the Example of his Maſter, *he fell aſleep*. The miraculous Converſion of St. *Paul*, was a Proof of the Efficacy of his dying Prayers; and of that gracious Favour with which God was pleaſed to hear him.

Q. *What*

Q. *What became of his* Body?

A. It was carried by devout Men to be buried, who from a ſenſe of the loſs of ſo pious and good a Man, *made great Lamentation for him.* Acts 8. 2.

Q. *What may we learn from the* Obſervation *of this* Feſtival?

A. That a firm Belief and Perſuaſion of another Life, is the great ſupport of a good Man under the Sufferings of this. That when Malice and Cruelty combine to deter Men from the Profeſſion of the Truth, by inflicting the moſt barbarous Torments, the good Providence of God often makes them ineffectual by aſſiſting his faithful Servants with an extraordinary Communication of his Grace. That no Oppoſition nor Calumny from bad Men ſhould diſcourage Chriſtians from doing all the good they can. That we ought to ſummon up all our Courage and Reſolution, when we are engaged in the Defence of God's Cauſe; always remembring that Patience and Moderation beſt become the Advocates of Truth. That tho' good Men, when they die, depart into a ſtate of Happineſs, yet they are a loſs to the World which we may juſtly lament, being deprived of the Advantages of their edifying Example. That we ſhould be ready to forgive all the Injuries and Affronts we receive from others, and by practiſing it in ordinary Provocations, to prepare our ſelves for the Exerciſe of it in greater. That if we will diſtinguiſh our ſelves to be the Diſciples of *Jeſus*, we muſt love our *Enemies*, bleſs them that curſe us, pray for them that deſpitefully uſe us and perſecute us, a perfection of Charity peculiar to the Goſpel Inſtitution, in which

St. *Stephen* copied the Example of his bleſſed Maſter, which we might have thought impoſſible to have been imitated, if the *Saint* of this Day had not convinced us of the contrary.

Q. *Since the* Love *of* Enemies *is a Duty peculiar to the Chriſtian* Inſtitution, *wherein does it conſiſt?*

A. In bearing a ſincere Affection towards them, tho' they are malicious and implacable to us; and in being ready upon Occaſion to give real Teſtimony of it.

Q. *Is it not enough to* wiſh *them no* Evil, *and to* do *them no* Harm?

A. Many devout *Chriſtians* delude themſelves in this matter; for beſides theſe Expreſſions of *Juſtice*, we are obliged to ſhew them all Offices of *Charity*; becauſe they are Men and Chriſtians, our Neighbours and our Brethren. We ought to honour them for their Vertues, and pity them for their Miſeries, to relieve their Wants, to conceal their Defects, and to vindicate their injured Reputation, to pray for them and be placable towards them; ready to remove all Miſunderſtandings, and to make ſuch ſteps as may probably recover them to a true Senſe of things.

Q. *What is that* Uncharitableneſs *to our* Enemies *we are moſt liable to?*

A. Hard Cenſures and *Suſpicions*, fancying the worſt Deſigns, *and putting the worſt Interpretations upon all their Words and Actions*; a reigning Sin among Adverſaries; too common among thoſe who are otherwiſe *ſerious* and *devout*; and this not only againſt *particular Perſons*, but on all hands againſt *whole Bodies and Parties*, who in any thing relating to the Times,

are

are of different Opinions. Now this is contrary to the Nature of *Charity*, which is always inclinable to *think the beſt*, and leans ſo far as the thing will bear to the ſide of Favour, both in judging and ſpeaking of all their Actions. It is alſo plainly contrary to our *Lord*'s Rule, who warns us *not to judge, that we be not judged*, becauſe *with what meaſure we mete, it will be meaſured to us again.* Mat. 7. 1, 2.

Q. *What makes it ſo* hard *to forgive our* Enemies?

A. It is our dwelling upon an Injury received, and hearkening to ill Suggeſtions, that aggravate the Deed, and the Malice and Unworthineſs of him that offered it. This heightens our Reſentment, and makes it difficult to bring our Minds into Temper; whereas if when ſuch Thoughts ariſe, we did not harbour nor give way to them, we ſhould find Forgiveneſs much more eaſie.

Q. *What* Obligations *do we lie under to the performance of this* Duty?

A. The *expreſs Command* of our Saviour, the Author of our holy Religion, requires it from us. He has beſides made *Forgiveneſs* of Injuries to be the *Condition* without which we can expect no Pardon of our Sins from him: He has in his own Perſon ſet us a *Pattern* of this Vertue, which he practiſed to the height, rendring Good for Evil to all Mankind. Mat. 5. 44. 6. 14, 15.

Q. *Wherein conſiſts the* Reaſonableneſs *and* Excellency *of this Duty?*

A. In that it tends to the Comfort and Happineſs of our Lives; Patience and Forgiveneſs affording a laſting and ſolid Pleaſure. In that it reſtrains at preſent a very tumultuous and unreaſonable

reaſonable Paſſion, and prevents many Troubles and Inconveniencies, which naturally flow from a malicious and revengeful Temper. It is the Perfection of Goodneſs to do Kindneſſes not only without Merit and Obligation, but in deſpite of Temptation to the contrary. It is an Argument of a great Mind, and the moſt valuable Conqueſt, becauſe gained over our ſelves. And thus God himſelf is affected towards thoſe who are guilty of the greateſt Provocations againſt him.

Q. *But is not the* Repentance *of the* Party *that injures us, made the* Condition *of our* Forgiveneſs?

A. *Forgiveneſs* is chiefly taken for *abſtaining from Revenge*; and ſo far we are to forgive our *Enemies*, even whilſt they continue ſo, and tho' they do not repent. Beſides, we are to pray for them, and to do them all Offices of common Humanity and Charity. But ſometimes *Forgiveneſs* does ſignifie a *perfect Reconciliation* to thoſe that have offended us, ſo as to take them again into our Friendſhip; which they are by no means fit for, till they have repented of their Enmity, and laid it aſide; and this is the meaning of that Text; *of rebuking our Brother if he treſpaſs againſt us, and if he repent to forgive him.*

Luke 17. 3, 4.

Q. *How are we to* treat *an* Enemy *that repents?*

A. We are not obliged to treat him with Marks of *ſpecial Eſteem* and *Confidence*, becauſe this is founded upon particular Reaſons and fitneſs of Perſons, as *likeneſs of Humour, fidelity of Affection, aptneſs for our Affairs*, or the like. But when we our ſelves are only concerned,

ed, and the thing is not of that weight as to be jealous over it, and we have no other Cauſe but that Offence to exclude him from it; 'tis a Chriſtian Act to admit a returning Penitent to the ſame State he held before he offended us. And this is according to St. *Paul*'s Direction, *to forgive others, even as Chriſt forgives us.* Eph. 4. 32.

Q. *By what* Meaſures *ought we to judge of the* Repentance *of our* Enemies?

A. We ought not to be too *ſtrict* and *rigid* in ſtanding upon exact Proofs, but to be *candid*, and apt to interpret all Signs of it to the beſt Senſe, leaning to the ſide of Love and eaſie Admittance. If they take Shame to themſelves, and are ſo far humbled, as penitently to confeſs their Fault, 'tis an Argument of their Sincerity, and in the Caſe of the firſt Offence eſpecially, a ſtrong Preſumption that they will no more commit it.

The PRAYERS.

I.

GRant, O Lord, that in all our Sufferings here upon Earth for the Teſtimony of thy Truth, I may ſtedfaſtly look up to Heaven, and by Faith behold the Glory that ſhall be revealed, and being filled with the Holy Ghoſt, may learn to love and bleſs my Perſecutors, by the Example of thy firſt Martyr St. *Stephen*; who prayed for his Murtherers to thee, O bleſſed Jeſus, who ſtandeſt at the Right Hand of God, to ſuccour all thoſe that ſuffer for thee, our only Mediator and Advocate. *Amen.*

For Support under Sufferings for Religion.

II.

For Regeneration.

ALmighty God, who haſt given us thy only begotten Son to take our Nature upon him, and as at this time to be born of a pure Virgin; grant that I being regenerated and made thy Child by Adoption and Grace, may daily be renewed by thy Holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee and the ſame Spirit, one God, World without end. *Amen.*

III.

For Charity towards our Enemies.

TEach me, O bleſſed Jeſus, to lay aſide all angry and revengeful Thoughts againſt my bittereſt Enemies; becauſe thou requireſt it; and haſt ſhewn me the way by thy own perfect Example; who tookeſt pity upon fallen Man when he was in a ſtate of Enmity againſt thee; and without Importunity or Application didſt admit him to Terms of Pardon and Reconciliation; and didſt pray for thy Perſecutors under the Senſe and Smart of thoſe Sufferings they inflicted, in the very Agony and Bitterneſs of Death. Teach me therefore to bear all their Malice with Meekneſs and Patience, and to return all Offices of Charity for the Affronts and Indignities they offer to me. Make me placable and ready to forgive, and candid in interpreting all the Marks and Signs of their Repentance. And do thou, O bleſſed Jeſus, forgive them and recover them to a right ſenſe of things, and make them ready to be reconciled; that I being enabled by thy Grace to tread in the Steps of thy firſt Martyr St. *Stephen*, may receive that Pardon from thee, which I readily grant to them;

them; and without which I am undone to all Eternity. Grant this, O Lord Jeſus, to whom with the Father and the Holy Ghoſt, be all Honour and Glory, World without end. *Amen.*

IV.

GRacious God, ſhew Mercy, I humbly intreat thee, to all thoſe that perſecute me, tho' they neither ſhew Juſtice nor Mercy towards me: Pity their Ignorance, remove thoſe Prejudices that blind their Eyes, ſweeten and mollifie their Spirits, that they may no longer be carried away with Malice and bitter Paſſions: Diſpoſe them by Humility and Meekneſs, and by a ſincere Love of Truth and Righteouſneſs, to a joyful Reception and Acknowledgement thereof; that they may lay aſide their Errors, and inſtead of perſecuting, reſolutely profeſs thy holy Religion. And by whatever means thou ſhalt think fit to work their Recovery, let their Repentance prevent thine Eternal Vengeance, through the Merits of our deareſt Lord and Saviour Jeſus Chriſt. *Amen.* For our Perſecutors.

CHAP. VII.

St. John the Evangeliſt.
December 27.

Q. *WHat* Feſtival *does the Church celebrate this Day?*

A. That of St. *John* the Evangeliſt.

Q. *What was St.* John's *Original?*

A. As to his Country he was a *Galilean*,
Mat. 4. 21. the Son of *Zebedee* and *Salome*, younger Brother to St. *James*, with whom he was brought up in the Trade of Fiſhing, and with whom he was called to be a Diſciple and an Apoſtle of our Saviour. He is thought by the *Ancients* to be far the youngeſt of all the Apoſtles, being under *thirty* Years old when he was firſt called to that Dignity. And his great Age ſeems to prove as much, for dying about a hundred Years old in the third of *Trajan*, he muſt have lived about *ſeventy* Years after our Saviour's Sufferings.

Q. *What new* Name *did St.* John *receive from his Maſter?*

A. He with his Brother *James* were ſtiled
Mark 3. 17. *Boanerges*, that is, the *Sons of Thunder*. This Surname is thought more eſpecially to be attributed to St. *John*, becauſe he ſo clearly taught the *Divinity* of *Jeſus Chriſt* in ſublime Words, and delivered the *Myſteries* of the *Goſpel* in a profounder Strain than the reſt of the *Evangeliſts*; upon which account he is affirmed by the *Ancients*, not ſo much to *ſpeak* as to *thunder*.

Q. *What particular* Marks *had St.* John *of our* Saviour's *Eſteem?*

A. He was not only one of the three Diſciples which our *Saviour* admitted to the more
Joh. 13. 23. private Paſſages of his Life, but was the *Diſciple whom Jeſus loved*; who lay in our Saviour's Boſom at the Paſchal Supper, the moſt honourable place of being next him; who was made uſe of by St. *Peter*, as the Diſciple moſt familiar with our Saviour, to enquire whom he meant,
V. 24. when he ſaid, *one of them ſhould betray him*; and to whom our Lord committed the Care of his

his Mother, the *Bleſſed Virgin*, when he was leaving the World. John 19. 26, 27.

Q. *What may we* learn *from this?*

A. Our Saviour has by his Example and Authority ſanctified the Relation of *Friendſhip*, and thoſe cloſer Bands of Amity, which natural Affection or ſpecial Inclination may form between particular Perſons, without any prejudice to a general Charity.

Q. *How did St.* John *ſhew his* Senſe *of this particular* Kindneſs *of our* Saviour *towards him?*

A. By Returns of Kindneſs and Conſtancy; ſtaying with him when the reſt of the Diſciples deſerted him. To this Cauſe may be attributed his Zeal to puniſh the *Samaritans* that affronted his Lord; and perhaps alſo, his deſire to ſit on our Saviour's Right Hand in his Kingdom, that he might have a nearer Enjoyment of him in his Glory. And hence likewiſe, tho' upon the Surprize of our Saviour's Apprehenſion, he fled with the reſt of the Apoſtles; yet he quickly recovered himſelf, and confidently enter'd into the *High Prieſt*'s Hall, and followed our *Saviour* through the ſeveral Stages of his Trial, and at laſt attended upon him at his Crucifixion, owning him, as well as being owned by him, in the thickeſt Crowd of his moſt inveterate Enemies; and having received the *Bleſſed Virgin* into his Houſe, according to our Saviour's Recommendation, he treated her with Duty and honourable Regard; and made her a principal part of his Charge and Care.

Q. *With which of the* Apoſtles *did St.* John *ſeem to have the greateſt* Intimacy?

A. With St. *Peter.* Upon the News of our Saviour's

John 20. 3. Saviour's Reſurrection, they two haſted together to the Sepulchre. 'Twas to *Peter* that
21. 7. St. *John* gave the notice of *Chriſt's appearing* at the Sea of *Tiberias* in the Habit of a Stranger;
V. 21. and it was for St. *John* that St. *Peter* was ſolicitous what ſhould become of him. After the Aſcenſion of our Lord we find them both to-
Acts 3. 1. gether going up to the Temple at the Hour of Prayer; both preaching to the People, and both apprehended and thrown into Priſon, and the
Chap. 4. next Day brought forth to plead their Caſe before the *Sanhedrim.* And both ſent down by the
Acts 8. 14. Apoſtles to *Samaria* to ſettle the Plantations *Philip* had made in thoſe parts, where they baffled *Simon Magus.*

Q. *What other* Particulars *do the Scriptures mention concerning St.* John?

A. Nothing more than what is recorded of him in Conjunction with his Brother *James*; upon whoſe *Feſtival* they are taken notice of.

Q. *Where did St.* John *exerciſe his* Apoſtolical Office?

Euſeb. lib. 3. c. 1. *A.* The Province that fell to his ſhare was *Aſia.* Tho' 'tis probable he continued in *Judea* till after the *Bleſſed Virgin*'s Death; which is reckon'd to happen about *fifteen* Years after our Lord's *Aſcenſion*, otherwiſe we muſt have heard of him in the Account St. *Luke* gives of St. *Paul*'s Journeys into thoſe parts. He founded the Churches of *Smyrna*, *Pergamos*, *Thyatira*, *Sardis*, *Philadelphia*, *Laodicea*; but his chief place of Reſidence was *Epheſus*; where St. *Paul* had many Years before ſettled a Church. Neither is it thought he confined his Miniſtry meerly to *Aſia Minor*; but that he preached in other parts of the *Eaſt*; probably *Parthia*,

Parthia, his firſt *Epiſtle* being anciently entitled to the *Parthians*.

Q. *How was St.* John *perſecuted by the Emperor* Domitian?

A. He was repreſented to the Emperor as an eminent Aſſerter of Atheiſm and Impiety, and a publick Subverter of the Religion of the Empire. By the Emperor's Command the *Pro-Conſul* of *Aſia* ſent him bound to *Rome*, where he received a very barbarous Treatment, he was caſt into a *Cauldron of boiling Oil*, or rather Oil ſet on fire; but the Divine Providence, which ſecured the *three Hebrew Captives* in the Flames of a burning Furnace, brought this holy Man ſafe out of what one would have thought an inevitable Ruin. Tertul de Præſ. Hær. c. 36.

Q. *How was he farther* treated *by the* Emperor?

A. Domitian being diſappointed, conſidered not the Miracle; but preſently orders him to be baniſhed into the Iſland of *Patmos* in the *Archipelago*, where he remained ſeveral Years inſtructing the Inhabitants in the *Faith of Chriſt*. This baniſhing into *Iſlands* was the worſt and ſevereſt kind of Exile, whereby the Criminal forfeited his Eſtate; being tranſported into ſome certain *Iſland*, which only the *Emperor* had the power of naming, there to be confin'd to perpetual Baniſhment.

Q. *Did St.* John *die in* Baniſhment?

A. No, the Emperor *Nerva* revoked the ſevere *Edicts* of his Predeceſſor, and St. *John* took the advantage of that Indulgence, and returned to *Epheſus*; where finding *Timothy* their Biſhop martyr'd, he govern'd that Church till the time of *Trajan*; about the beginning of whoſe

whoſe Reign he departed this Life; being about a *hundred* Years old, and never married. As to the Reports of his being tranſlated without dying, or that he only lay ſleeping in his Grave, they are Errors built upon that Diſcourſe that paſſed between our *Lord* and St. *Peter* concerning this Apoſtle.

Joh. 21. 21.

Q. *What was remarkable in* St. John's *Conduct towards the Heretick* Cerinthus?

A. Going with ſome of his Friends to the *Bath* at *Epheſus*, and underſtanding that *Cerinthus* was at the ſame time bathing, he immediately retir'd, exhorting his Friends to avoid a place where was ſo great an Enemy to the Truth, leſt the *Bath ſhould fall upon their Heads.* This Account is given by *Irenæus*, as a Tradition from *Polycarp*, St. *John*'s Scholar and Diſciple.

Iren. adv. Hær. lib. 3. c. 3.

Q. *What* Writings *did this* Apoſtle *leave behind him?*

A. His *Goſpel*, three *Epiſtles*, and his Book of *Revelations.*

Q. *How does it appear, that* St. John *wrote the* Goſpel *that goes under his Name?*

Joh. 21. 20, 21, 22, 23, 24.

A. The *Goſpel* it ſelf deſcribes the *Author* of it by ſuch Marks as peculiarly belonged to St. *John*; as that he was a *Diſciple* of our *Lord*, and that *Diſciple whom Jeſus loved*; and of whom the Fame went abroad among the Brethren, that *he ſhould not die.* That St. *John* was the *beloved Diſciple*, appears by ſeveral places in this *Goſpel*, and the whole Chriſtian Church has diſtinguiſhed him by that Character; and his *not dying* was ſo conſtantly applied to St. *John*, that ſome of the *Ancients* declared he died not at all, but was tranſlated; and others, that he only lay ſleeping in his Grave: And he alone,

Joh. 13. 23. 19. 26. 21. 7.

of

of all the *Apoſtles*, tarried till our Lord came to the Deſtruction of *Jeruſalem*; which he outlived many Years. To this we may adjoin the Teſtimony of the *Primitive Church*, which aſſerts it as an unqueſtionable Truth. *Irenæus* ſays, That *John*, the *Diſciple of our Lord*, who leaned upon his Breaſt, writ his *Goſpel* at *Epheſus*. *Clemens* of *Alexandria*, That St. *John* inſpired by the Holy Ghoſt, *compoſed this ſpiritual Goſpel*. *Origen* reckons it among the *Goſpels* received *without diſpute by every Church under Heaven*. *Euſebius* places it among the Books *not controverted among Chriſtians*, and as known *to all the Churches of the World*. And the ancient *Hereticks*, that aſcribed it to *Cerinthus*, were guilty of a great abſurdity: For how could thoſe things be writ by *Cerinthus*, which do in direct Terms contradict his Doctrine? He aſſerted that *Chriſt was born as other Men, and but a meer Man himſelf*; whereas the Author of this *Goſpel* declares *Chriſt* to be the *Word*, which in the *beginning was with God, and was God*, and is expreſly affirmed by Antiquity to be writ on purpoſe to remove that Error which *Cerinthus* had diſperſed in the World. All which Evidence taken together, makes it undeniable, that St. *John* was the Author of that *Goſpel* that goes under his Name.

Lib. 3. c. 1.
Euſeb. Hiſt. Eccl. lib. 6. c. 14.
Ibid. lib. 6. c. 25.
Lib. 3. c. 24.
Epiphan. Hær. 51. § 4.
John 1. 1.

Q. *When and upon what* Occaſion *did he write his* Goſpel?

A. Tho' ſome have thought 'twas writ during his Baniſhment in the Iſland of *Patmos*; yet *Irenæus*, and others, with great appearance of Truth, affirm it to be written by him after his return to *Epheſus*; compoſed at the earneſt Intreaty of the *Aſian* Biſhops, and Ambaſſadors from ſeveral Churches;

Adv. Hær. lib. 3. c. 1.
Hiero. de Scrip. Eccl.

Churches; in order whereunto he firſt ſolemnizes a General *Faſt*, to ſeek the Bleſſing of Heaven upon ſo great and momentous an Undertaking. Two Cauſes eſpecially contributed to engage him in this Work; the *one*, that he might obviate the early Hereſies of thoſe times, particularly of *Ebion*, *Cerinthus*, and others, who began to deny *Chriſt's Divinity*, or that he had any Exiſtence before the *Incarnation*; the Reaſon why this *Evangeliſt* is ſo expreſs and copious on that Subject. The *other* was, that he might ſupply thoſe Paſſages of the *Evangelical Hiſtory*, which the reſt of the *Sacred Writers* had omitted; principally inſiſting upon the Acts of *Chriſt* from the firſt commencing of his Miniſtry to the Death of *John* the *Baptiſt*. The Subject he treats is ſublime and myſterious; upon which account he is generally by the *Ancients* reſembled to an *Eagle* ſoaring aloft; and peculiarly honoured with the Title of the *Divine*, as due to him in an eminent an extraordinary manner.

Cyr. Hiero. catech. 12. § 1.

Q. *To whom did St.* John *addreſs his* Epiſtles?

A. The firſt is *Catholick*, calculated for all Times and Places, as well as Perſons; containing moſt excellent Rules for the Conduct of the Chriſtian Life; with a particular Regard to Chriſtian Charity; the principal Vein that runs through all his Writings, and was the laſt Subject he recommended to his Hearers: For when Age and Weakneſs diſabled him from preaching, yet at every publick Meeting in the Church, he exhorted them with theſe words, *Little Children love one another.* His Auditors, wearied with the conſtant repetition of the ſame thing, enquiring the Reaſon

Hiero. Tom. 9. p. 83.

Reaſon of it, received from him this Anſwer; *This is what our Lord hath commanded, and if we can do this, we need do nothing elſe.* This Epiſtle, which was univerſally received, and never queſtioned, is moreover an excellent Antidote againſt the Poiſon of *Gnoſtick* Principles and Practices. The other *two* are directed to particular Perſons; and tho' it has been doubted whether they were *Canonical*, yet by the moſt part of the *Ancients* they are attributed to St. *John*, and the Doctrine, Phraſe, and Deſign of them, ſufficiently challenge our Apoſtle for their Author. Euſeb. Eccleſ. Hiſt. lib. 3. c. 25.

Q. *When did he write his* Revelation?

A. While he was confined in the Iſland of *Patmos*. And tho' this Book was doubted of by ſome, yet was it entertained by the far greater part of the *Ancients*, as the genuine Work of St. *John* the *Evangeliſt*. All Circumſtances concur to make our *Apoſtle* the Author of it. His Name frequently expreſt; its being written in the Iſland of *Patmos*; the particular Epiſtles to the *Seven Churches of Aſia*, all planted or at leaſt cultivated by him; the Doctrine in it ſuitable to the Apoſtolical Spirit and Temper. All which being put together, makes the Evidence in this Caſe very conſiderable.

Q. *What may we learn from the Obſervation of this* Feſtival?

A. That the true Love of *Jeſus* ought to make us willing to accompany him to Mount *Calvary* as well as to Mount *Tabor*; to bear his Croſs as well as to partake of his Glories. To be conſtant to all the Duties of Friendſhip, and not to ſuffer Misfortunes and Adverſity to abate the Vigour of them. To endeavour to adorn

adorn our Souls with ſuch diſpoſitions and Qualifications as may make us hope for a ſhare in the Love of our Redeemer. In all our Compoſures upon Religious Subjects, to have a particular Eye to the good of others, and to beg God's Bleſſing upon our Undertakings. To confirm our ſelves in the belief of our *Saviour's Divinity*, by frequently reading that *Goſpel*, which was writ on purpoſe to preſerve us from thoſe *Hereſies* that denied it. To abound in the Practice of Chriſtian Charity, the Love of our Neighbour, the diſtinguiſhing Mark of a good Chriſtian, which St. *John* urges as the great and peculiar Law of our Religion.

Q. *Wherein does* Chriſtian Charity, *or the* Love of our Neighbour *conſiſt?*

A. In *doing* him *all good Offices, and ſhewing Kindneſs* towards him. If he be vertuous, 'twill make us *eſteem* him; if he be honeſt, but weak in Judgment, 'twill create *Pity* and *Succour*; if he be wicked, 'twill incline us to *pious Admonition*, in order to reclaim him; if he receive Good, 'twill make us *rejoice*; if he receives Evil which we cannot redreſs, 'twill make us *compaſſionate* him; if we can, 'twill make us *relieve* him; either by ſupplying his Neceſſities according to our Power; or by hiding his Diſgrace if it be deſerved, which is *concealing our Neighbour's Defects*; and by wiping it off where 'tis not deſerved, which is *vindicating his Reputation.* If he be our Inferior, 'twill make us *affable* and *courteous*; if our Equal, 'twill make us *candid* and ready to maintain a good Correſpondence; if our Superior, *reſpectful* and ſubmiſſive; if we receive Good from him, 'twill make us *thankful* and

and deſirous to requite it; if we receive Evil, 'twill make us *ſlow to anger*, eaſie to be entreated, ready to forgive, *long ſuffering* when 'tis reaſonable to exact Puniſhment, and *merciful* in taking it with ſuch a Competency, as is no more than what he can bear.

Q. *In what ſenſe does our* Saviour *and St.* John *call this a* new Commandment, *ſince* loving our Neighbour *is a Branch of the Law of Nature, and a known Precept of the* Jewiſh Religion?

A. This Commandment is by our Lord and Saviour ſo much enlarged, as to the *Object* of it, having extended it to all Mankind; ſo greatly advanced, as to the *Degree* of it, even to the laying down our Lives for one another; ſo effectually taught, ſo mightily encouraged, ſo very much urged and inſiſted upon, that it may very well be called a *new* Commandment; for tho' it was not altogether unknown to Mankind before, yet it was never taught in this manner, nor ſuch ſtreſs laid upon it by any other Inſtitution.

Q. *What* Obligations *have we to the performance of this* Duty?

A. The *Frame of our Nature* diſpoſes us to it, and our Inclination to Society, in which there can be no Pleaſure, no Advantage without mutual Love and Kindneſs. 'Tis highly *acceptable to God*, and the beſt Expreſſion of our Love towards him, ſince our Neighbour is God's Creature, and his Image, and the Object of his Love and Kindneſs. 'Tis the *particular Command* of our Bleſſed Saviour, urged upon his Diſciples ſo earneſtly, as if he required nothing elſe in compariſon of it. 'Tis Joh. 13. 34.

Joh. 15. 12. 17. Ch. 13. 35. the proper *Badge and Cogniſance* of the Chriſtian Profeſſion, by which the Diſciples of Jeſus were to be diſtinguiſhed from the Diſciples of any other Inſtitution. And in the firſt Ages, *Chriſtians* were ſo eminent for the Practice of this Vertue, that it became a Proverb among the Heathen, *Behold how theſe Chriſtians love one another.* And all this enforced upon us by the *Example of the Son of God*, whoſe whole Life and Death was one continued Proof of his Love to Mankind. And he inſtituted the *Bleſſed Sacrament* to be a lively Remembrance of that his great Charity, and to be a *perpetual Bond* of Love and Union among his Followers.

Q. *By what* Rules *ought we to govern our* Love to our Neighbour?

A. It ought to be *univerſal*, becauſe we deſire every Body ſhould love us; and the Reaſons upon which this Duty is founded extend it to all Mankind. It ought to be *ſincere*, ſince the Love of our ſelves is made the Meaſure of it. Upon which account we ſhould be as careful to conceal our Neighbour's Defects, and to compaſſionate his Misfortunes, as we are very apt to do when the Caſe is our own. It ought to be *ſolid* and *ſubſtantial*, and to expreſs it ſelf in things of the greateſt Conſequence; we ſhould love our Neighbours as Chriſt loved us; this ſhould make us concerned for the Salvation of their *Souls*, and put us upon uſing all proper means to recover them from a ſtate of Sin and Infidelity.

The

The PRAYEYS.

I.

MEerciful Lord, I beſeech thee to caſt thy bright Beams of Light upon thy Church; that it being inlightned by the Doctrine of thy Bleſſed Apoſtle and Evangeliſt St. *John*, may ſo walk in the Light of thy Truth, that it may at length attain to the Light of Everlaſting Life, thro' Jeſus Chriſt our Lord, *Amen.*

For the Church's perſeverance in the Truth.

II.

O Lord who haſt taught us that all our doings without Charity are nothing worth; Send thy Holy Ghoſt and pour into our Hearts that moſt excellent Gift of Charity, the very Bond of Peace and of all Vertues, without which whoever liveth is counted dead before thee. Grant this for thy only Son Jeſus Chriſt's ſake. *Amen.*

For the Grace of Charity.

III.

SUffer me not, O God, to be toſt about with *various Winds of Doctrine*, nor to be impoſed upon by the falſe Reaſonings of cunning and ſubtle Men. But grant that truſting to thy Holy Scriptures, as the certain Rule and Guide of my Faith, and to thy bleſſed Apoſtles, as the Planters and Propagators of it, Jeſus Chriſt himſelf being the chief Corner-Stone; I may rejoice in the Light they afford, and conſtantly believe thoſe Truths which they have revealed. That I may always adore that Divinity that was incarnate, and worſhip *Jeſus*, who is God as well as

For ſtedfaſtneſs in Chriſtianity.

Man. Let no heretical Interpretations corrupt the Purity of my Faith, nor Pretences to greater Illumination ever weaken my ſtedfaſtneſs. Thou didſt graciouſly eſtabliſh thy Church with the Goſpel of thy Evangeliſt St. *John*, when pernicious Errors and Hereſies were ſtarted to corrupt it. Let the ſame watchful Eye of Providence ſtill be its Guard and Defence, that all Chriſtians conſtantly adhering to the Doctrine he taught, and firmly believing thoſe Divine Myſteries which he plainly made known to the World, may be preſerved from all *damnable Hereſies*; from thoſe fatal and evil Conſequences which attend them in this World; and from thoſe Puniſhments prepared for them in the next. Grant this thro' the Merits of Jeſus Chriſt our Lord. *Amen.*

IV.

For the Love of our Neighbour.

GRacious God! who art good and doſt good, who extendeſt thy loving Kindneſs to all Mankind, thy Creatures, the Work of thy Hands, thy Image capable of loving thee, and enjoying thee eternally: Suffer me to exclude none, O Lord, from my Charity, that are the Objects of thy Mercy and Tenderneſs; but let me treat all my Neighbours with that Love and Good Will, which is due to thy Servants and to thy Children. Thou haſt required this Mark of our Love to thee; oh! let no Temptation expoſe me to Ingratitude, or make me forfeit thy loving Kindneſs, which is better than Life it ſelf; but that I may aſſiſt all my Brethren with Prayers and good Wiſhes, where I cannot reach them by actual Services. Make me ready to embrace all Occaſions that may adminiſter to their Happineſs;

neſs; by aſſiſting the Needy, protecting the Oppreſſed, inſtructing the Ignorant, reproving the Wicked and Prophane. Grant I may look upon the Defects and Frailties of my Neighbour as if they were my own, that I may conceal them; that making thy Love to me, O Bleſſed Jeſus, the Pattern of my Love to them; I may above all things endeavour to promote their eternal Welfare. Thou thoughteſt nothing too dear to part with, to reſcue me from eternal Miſery; Oh! let me think nothing too dear to part with, to ſet forward the everlaſting Good of my Fellow Chriſtians. They are Members of thy Body, therefore I will cheriſh them; thou haſt redeemed them with an ineſtimable Price, therefore will I endeavour to recover them from a ſtate of Deſtruction; that thus adorning thy Holy Goſpel, by doing Good according to my Power and Capacity, I may at laſt be received into the Endearments of thy eternal Love, and ſing everlaſting Praiſes to the Lamb that was ſlain and ſits upon the Throne. *Amen, Amen.*

CHAP. VIII.

The Holy Innocents. Dec. 28.

Q. *WHat* Feſtival *does the Church celebrate this Day?*

A. The Martyrdom of the *Holy Innocents*; which is mentioned by *Origen* as what was by the Holy Fathers, according to the Will of God, commanded to be for ever celebrated in the Church. Hom. 3. in Mat.

Q. *In what ſenſe were they* Martyrs?

A. In that they ſuffered for Chriſt, and *glorified God by their Deaths.* It has been obſerved that there are three ſorts of Martyrdoms; the *firſt* in *Will* and *Deed*; which was the Caſe of moſt of the *Apoſtles*; the *ſecond* in *Will* but not in *Deed*; which was the Caſe of St. *John* the *Evangeliſt*, the Ancients upon this Account giving him the Title of *Martyr*, that he yielded his Body to *Torments*; and was willing to die for Chriſt. The *third* in *Deed* but not in *Will*, which was the Caſe of the *Holy Innocents.* It having been the Senſe of the Church that they died the Death of *Martyrs*, tho' incapable of making the Choice; God having ſupplied the Defects of their Will, by his own Acceptation of the thing.

Ætas neccdum habilis ad pugnam, idonea exſtitit ad coronam. S. *Cypria.* Iren. lib. 3. c. 18.

Q. *What was the* Occaſion *of the Death of theſe* Infants?

A. *Herod* being alarmed with the Inquiry of the *wiſe Men* from the *Eaſt*; and apprehending his own Kingdom in danger from *him that was born King of the Jews*, endeavours firſt by crafty Policy to deſtroy our *Saviour* under a Pretence of *worſhipping him*; but the *wiſe Men being warned by God in a Dream, returned into their own Country another way*; this Diſappointment enraged *Herod*, and puts him upon the uſe of open force, *he ſent forth and ſlew all the Children that were in* Bethlehem, *and in all the Coaſts thereof from two Years old and under*, hoping to involve the young King in the cruel Execution, and thereby ſoon to determine his Reign. This ſlaughter of the *Bethlemite* Children under two Years old, is mentioned by *Macrobius* with a reflexion made upon *Herod*

Mat. 2. 2.

V. 8.

Mat. 2. 12.

V. 16.

Lib. 2. c. 4.

rod on that occaſion by the Emperor *Auguſtus*.

Q. *How did our* Bleſſed Saviour *eſcape this bloody Deſign of* Herod?

A. God made known to *Joſeph* the wicked Purpoſe of *Herod*, by the Miniſtration of an *Angel*; who ordered him to ariſe and ſecure the *holy Child Jeſus* and his Mother by a Flight into *Egypt*, which he immediately put in Execution; and departed in the *Night*, that they might loſe no time, and might the better preſerve themſelves from Diſcovery. V. 13. 15.

Q. *What Account have we of our* Saviour's *Journey and Abode in* Egypt?

A. The Scriptures are ſilent in this matter, tho' Hiſtorians affirm his firſt Abode was at *Hermopolis* in the Country of *Thebais*, where when they arrived, the *Holy Child Jeſus*, being by Deſign or Providence carried into the *Temple*, the Statues and Idols fell down like *Dagon*, at the Preſence of the *Ark*, according to the Prophecy of *Iſaiah*. *Behold the Lord ſhall come into* Egypt, *and the Idols of* Egypt *ſhall be moved at his Preſence.* Bp. *Taylor's* Life of Chr. p. 67. Iſai. 19. 1.

Q. *What Account have we of our* Saviour's *return from* Egypt?

A. Herod's Death being made known to *Joſeph* by an Angel in *Egypt*, they returned into the Land of *Iſrael*, in obedience to the heavenly Admonition, but being apprehenſive that *Archelaus* might inherit the Ambition and Cruelty of his Father *Herod*, they went into the parts of *Galilee*, where *Antipas* another of *Herod's* Sons, had ſeated himſelf, contending with his Brother *Archelaus* for the whole Kingdom. They dwelt in a City called *Nazareth*, which fulfilled the Prophecy that our *Saviour* ſhould be called a Mat. 2. 19. V. 23.

Nazarene; which ſome *Interpreters* refer to Chriſt's being called that *Netſer*, in the *Prophets*, ſignifying the *Branch* relating to the
Iſai. 11. 1. Houſe of *Jeſſe*; of which *Iſaiah*, *Jeremiah* and
Jer. 23. 5. *Zachariah* had ſo often ſpoken. Tho' it does
Zach. 6. 12. not appear how this was fulfilled by Chriſt's being at *Nazareth*; becauſe he was as much the *Netſer*, the *Branch*, before when he was born at *Bethlehem*. And therefore others, with greater probability, think our Saviour was ſent by the
John 1. 47. *Angel* to this contemptible City of *Nazareth*, *out of which no good thing* was expected, that he might thence have a Name of *Infamy*; in which Senſe it was applied to him by the unbelieving
Pſal. 69. 9, 10. *Jews* and *Gentiles*. And thus the *Prophets* ſpeak
Iſai. 53. 3. of him, as of a Perſon that was to be reputed vile and abject, deſpiſed and rejected of Men.

Q. *How was* Herod *puniſhed for his great* Wickedneſs?

A. He was ſmitten by God with many Plagues
Joſ. lib. 17. c. 8. and Tortures. According to *Joſephus*, *he was inflamed with a ſlow Fire, which outwardly ſeemed not ſo vehement, but inwardly afflicted all his Entrails; he had a ravenous and unnatural Appetite, which could no ways be ſatisfied, beſides he had an Ulcer in his Bowels, with a ſtrange and furious Colick; his Feet were ſwelled, and of a venemous Colour; his Members rotted and were full of crawling Worms, to this add, he had ſtrong Convulſions and ſhortneſs of Breath*; and after having tried the Phyſicians for Relief without Succeſs he died; but not without farther Teſtimonies of his Cruelty.

Q. *Is there any Account of the* number *of* Children *that were put to Death?*

A. The *Greek* Church in their Calendar, and the

the *Abyſſines* of *Æthiopia* in their Offices commemorate *fourteen thouſand* Infants; for *Herod* being crafty, and taking the beſt Meaſures he could, that the *Holy Child Jeſus* might not eſcape; had cauſed all the Children to be gathered together; which the credulous Mothers (ſuppoſing it had been to take an Account of their Age and Number in order to ſome taxing) hindred not, and thereby they were betrayed to that cruel Butchery.

Q. *How does the Evangeliſt repreſent the* Lamentation *of the* Bethlemite *Parents for their Children?*

A. By a *prophetick* and *figurative* Speech, cited from *Jeremiah*, concerning the Captivity of *Babylon* and the ſlaughter of *Jeruſalem*, long after *Rachel*'s Death, who therefore did not really weep; but is ſet to expreſs a lamentable ſlaughter. And ſo alſo it had here a ſecond Completion in this killing of the Infants in *Bethlehem.* Jer. 31.15.

Q. *For what reaſon may we ſuppoſe that God permitted the Deſtruction of ſo many Children in* Bethlehem?

A. It does not become us too nicely to enquire into the Proceedings of infinite Wiſdom, all whoſe Actions are governed by the higheſt Reaſon; but among ſeveral Thoughts that offer themſelves, we may conſider whether the Infidelity of the *Bethlemites*, after ſuch ſufficient Means afforded for their Conviction, might not draw upon them ſo ſevere a Puniſhment. They not only gave no reception to the *Virgin Mary*, big with Child and of the Houſe of *David*; but they neither own'd nor worſhipp'd our *Saviour* at his Birth. The Meſſage of the *Shepherds* and their

their great Joy; The Arrival of the *wiſe Men* from the *Eaſt* and their Offerings; had no effectual Influence upon them. And 'tis not unuſual with God to viſit the Sins of the Fathers upon their Children; eſpecially ſince the Children were made Inſtruments of God's Glory, and not only delivered from the Miſeries of Life and the Corruption of their Anceſtors, but were crowned with the Reward of *Martyrdom.*

Q. *What may we* learn *from the* Obſervation *of this* Feſtival?

A. That Religion is but too often uſed as an Inſtrument to ſerve ambitious and worldly Deſigns; which ſhould make good Men cautious how they combine with Men of that Temper, in the Meaſures they take to promote it. That Afflictions are not always Arguments of Guilt, ſince innocent Children were made a Sacrifice to the Ambition of a cruel Tyrant. That they are ſometimes Tokens of God's Favour, and that many a Man has owed his Happineſs to his Sufferings. That we ought to be ready to part with what is ſo dear to us as our own Children, whenever they may become Inſtruments of God's Glory. That we ought not to fear the Cruelty nor Policy of the greateſt Tyrant, who can never hurt us without God's Permiſſion. That what Oppreſſion ſoever Innocence meets with from the Hands of wicked Men, is for the Good of thoſe that ſuffer it. That the Conduct of thoſe Parents who neglect the Education and Inſtruction of their Children in Chriſtian and Vertuous Principles, exceeds the Cruelty of *Herod*; he only deprived them of Life, but ſuch expoſe them to eternal Death. That to be true Diſciples of Chriſt, we muſt become as little Children

dren in the Frame and Temper of our Minds, without which we cannot *enter into the Kingdom of Heaven.* Mat. 18. 3.

Q. *Wherein conſiſts that* Temper *of* Mind *which our Saviour repreſents to us by the* Emblem *of* little Children?

A. It conſiſts in *Humility* and Lowlineſs of Mind; in a total *Submiſſion* to the *Will* of God; and in an *entire Dependence* upon him in all Dangers that relate either to our Bodies or Souls: And particularly in a *Contempt* of the *World*, and a freedom from covetous and ambitious Deſires; which never enter into the Minds of Children, and which very much obſtruct and hinder our being true Members of Chriſt's *Spiritual* Kingdom.

Q. *Wherein conſiſts* this Humility and Lowlineſs of Mind?

A. In the true Knowledge of our ſelves, and the Underſtanding our weak and ſinful Condition, taking to our ſelves the Shame and Confuſion due to our Follies; and giving God the Glory of all the Good we receive or are enabled to do. In bearing with Patience the Contumelies of others. In not being too much tranſported with thoſe Praiſes we meet with, becauſe however our Actions may appear to Men, 'tis only the Approbation of God which can give us ſolid Comfort. In avoiding all Occaſions of drawing upon our ſelves Commendations, never ſpeaking nor acting only with a Deſign to procure Applauſe.

Q. *Wherein conſiſts the* Submiſſion *of a* Chriſtian?

A. In a firm Perſuaſion of Mind, that nothing happens to us but by the Will and Permiſſion

miſſion of God. That he loves us better than we do our ſelves, and knows the beſt Methods of making us happy. And that therefore we ſhould acquieſce in all Events, how contrary ſoever to our own Inclinations; and how much ſoever they may thwart thoſe Schemes of Happineſs and Enjoyment which we have framed to our ſelves.

Q. *Wherein conſiſts our* entire Dependence *upon God?*

A. In expecting in all our Dangers Temporal and Spiritual, by a ſerious and diligent Diſcharge of our own Duty; Relief from his Almighty Power, which is able to help us; and from his infinite Goodneſs which has promiſed to aſſiſt us. And therefore not to diſquiet our ſelves, with the Apprehenſions of Dangers and Calamities, that may never happen; or if they do, may be over-ruled to our Advantage.

Q. *Wherein conſiſts the* Contempt *of the* World?

A. In looking on all worldly Enjoyments as little and inconſiderable; meer empty nothings, in Compariſon of that Happineſs which God has prepared for thoſe that love him. In being content with that Portion of the good things of this Life, which the wiſe Providence of God has allotted to our Share; without purchaſing the Enjoyment of them by the commiſſion of any Sin; without being anxiouſly concerned for the Increaſe of them, or extreamly depreſſed when they make themſelves Wings and fly away. In a moderate Uſe of all thoſe lawful Pleaſures and Enjoyments which relate to the Gratification of our Senſes and fleſhly Appetites; as becomes Perſons who expect their

their Portion not in the Pleaſures of this World but in the Happineſs of the next. In a low eſteem of thoſe Idols of the World, Riches and Honour; being ready to forſake them whenever they come in Competition with the Performance of our Duty. In bearing the Afflictions and Calamities of this Life with Patience and Conſtancy; looking unto *Jeſus*, who for the Joy that was ſet before him deſpiſed the *Croſs*; and conſequently in fixing our Minds upon our chiefeſt Good, and earneſtly deſiring and longing for the Poſſeſſion of it.

Q. *What is the Benefit of this* humble, reſigned, and depending *Frame of Mind?*

A. 'Tis the proper Diſpoſition for Devotion, and the Parent of religious Fear. 'Tis the Seed-plot of all Chriſtian Vertues. It makes us ready to receive the Revelations of God's Will to Mankind, and as careful to practiſe what he enjoyns. It makes us greateſt in the *Kingdom of God*, either as that imports our being Members of *Chriſt's Church* here upon Earth; or our being Members of the *Church Triumphant*, in Poſſeſſion of eternal Bliſs in Heaven.

Q. *How does a* freedom *from* covetous *and* ambitious *Deſires diſpoſe us to be true* Members *of Chriſt's* Kingdom?

A. Not only by ſetting us at a Diſtance from the moſt dangerous Temptations of Life, which are Riches and worldly Grandeur; but by giving our Minds leiſure to attend the Conſideration of Religion, and Liberty to judge and diſtinguiſh the true Nature and Value of Things. For while the *Jews* expected a Temporal *Deliverer*,

liverer, and were fed with the Hopes of Power and Dominion over all Nations, they were ſo ſtrongly prejudiced againſt the mean *Appearance* of our *Saviour*, that they refuſed to acknowledge him for the *Meſſias*. And if our Saviour had not inſtructed his Diſciples in the *Nature* of his *Kingdom*, their Diſputes about Preference might have undermined their Charity, and might have prevailed upon them to deſert him when fruſtrated in their Expectations. So that as He required them to become *little Children* in reſpect of ſuch Deſires and Expectations, it is ſtill neceſſary in order to be true Followers of the Bleſſed Jeſus, to mortifie theſe worldly Affections; for otherways the *things belonging to the Spirit will not live and grow in us.*

The PRAYERS.

I.

For Power to glorifie God.

O Almighty God, who out of the Mouths of Babes and Sucklings haſt ordained Strength, and madeſt Infants to glorifie thee by their Deaths; mortifie and kill in me all Vices, and ſo ſtrengthen me by thy Grace, that by the Innocency of my Life, and the Conſtancy of my Faith, even unto Death, I may glorifie thy holy Name, thro' Jeſus Chriſt our Lord. *Amen.*

II.

For the Aſſiſtance of Grace.

O God, the Strength of all them that put their Truſt in thee; Mercifully accept my Prayers. And becauſe thro' the Weakneſs of

of my mortal Nature, I can do no good thing without thee; Grant me the Help of thy Grace, that in keeping thy Commandments, I may pleaſe thee in Will and Deed; thro' Jeſus Chriſt our Lord. *Amen.*

III.

BLeſſed Jeſus, who haſt ſet before me the perfect Pattern of thy Humility, and haſt commanded me to copy out ſo fair an Original; Enable me by thy Grace, to imitate thy wonderful Condeſcenſion; that I may not by my Pride and Vanity loſe that Happineſs thou haſt purchas'd for me by thy Humility. Make me ſenſible of my own Vileneſs by reaſon of my Sins, which are evident Proofs of my Weakneſs and Folly, of my Baſeneſs and Ingratitude; which make me Contemptible in thy Sight, and ought to cover my Soul with Shame and Confuſion. Let this Proſpect check all vain and aſpiring Thoughts, and wean me from any fond Opinion of my ſelf. To thee be the Glory of all the Good I enjoy, for 'tis from thee I received it. To thee be the Glory of all the Good I think or do; for 'tis thy Grace enables me, 'tis thy holy Spirit that works in me, both to *will and do thy good Pleaſure.* Let me never purchaſe the Praiſe of Men by mean Flatteries and ſinful Compliances. Let me never entertain their Applauſe upon the beſt Account with too great Delight; leſt it corrupt the Purity of my Intentions, and beguile me of that Reward thou haſt promis'd to all thoſe that ſerve thee in Spirit and Truth. Make me patiently to bear the Indignities I may receive from others, becauſe I have deſerved

For Humility.

ved them from thee, and becauſe thou hadſt ſuffer'd the ſame upon my Account: Grant this, O Bleſſed Jeſus, who with the Father, and the holy Spirit, liveſt and reigneſt, one God, World without end. *Amen.*

IV.

For Submiſſion to God's Will.

MOST Gracious God, who governeſt the World with infinite Wiſdom and Goodneſs, and doſt *not afflict willingly, nor grieve the Children of Men.* Teach me contentedly to ſubmit to the Diſpenſations of thy Providence, how contrary ſoever they may be to Fleſh and Blood. Thou knoweſt the ſureſt Ways of making me happy, and art infinite in Loving-kindneſs and Mercy, therefore let thy bleſſed Will in every thing be my Choice and Satisfaction. Let all my Dangers either Temporal or Spiritual, awaken me to a careful Performance of my own Duty, and to a lively Senſe of thy Power, which nothing can reſiſt, and of thy Goodneſs which endureth continually; That being armed with this Defence, I may ſerve thee quietly with a devout Mind, and in thy due time be made Partaker of thy Everlaſting Kingdom, thro' Jeſus Chriſt. *Amen.*

Lam. 3. 33.

CHAP.

CHAP. IX.

The Circumciſion of our Lord JESUS CHRIST, or New-Year's Day. January 1.

Q. *WHat Feſtival does the Church celebrate this Day?*

A. The Circumciſion of our Lord Jeſus Chriſt; who when *eight* Days were accompliſhed, ſubjected himſelf to this Law, and firſt ſhed his ſacred Blood for us.

Q. *What was* Circumciſion?

A. A Rite of the *Jewiſh* Law, whereby that People were received into Covenant with God, as Chriſtians are by Baptiſm. It was firſt enjoyned to *Abraham*, as a Token of the Covenant God made with him and his Poſterity. It was renewed by *Joſhua*, when the *Iſraelites* entred the Land of *Canaan*; it having been diſuſed for forty Years, during their ſojourning in the Wilderneſs. Gen. 17. 10. Joſh. 5. 2.

Q. *When was* Circumciſion *to be adminiſtred?*

A. On the *eighth* Day; becauſe the Mother being unclean *ſeven* Days, and the Child by touching her partaking of the ſame Misfortune, was not till then fit to be admitted into Covenant; nor by reaſon of its weakneſs could it well endure before that time the Pain of the Operation. The *Jews* laid ſuch ſtreſs upon this, that *Circumciſion* before that time was counted no *Circumciſion*, and after that time it Lev. 12. 2, 3. Buxtorf. Synag. Jud. c. 4.

was of leſſer value; hence they thought it neceſſary, rather than defer it beyond the ſtated time, to perform it on the *Sabbath*-Day, tho' all Work was on that Day forbidden.

Q. *What was the* Puniſhment *threatned for neglecting this* Rite?

Gen. 17. 14. *A. That Soul was to be cut off from God's People*; which as the *Jews* generally interpret, ſuppoſed a Man to neglect it when he came to a fitting Age to underſtand the Obligation of it. For when *Moſes*'s Child was uncircumciſed, the *Angel* ſought not to kill the Child, who was uncircumciſed, but *Moſes*, the Father who ſhould have circumciſed it.

Exod. 4. 24.

Q. *What was the* Original *Deſign of* Circumciſion?

A. That every Son of *Abraham* might bear in his Body the Seal of the Inheritance of the Land of Promiſe, and the Badge of Diſtinction from all other People, with which all that were marked, profeſſed their Reſolution to obey the only true God, Creator of Heaven and Earth; and that this viſible Sign might put them conſtantly in mind of their Duty, and make them ſtrive after the inviſible Grace which it ſealed, the Inheritance of Heaven, and walking as the peculiar of the Lord.

Q. *Why was it to* ceaſe *after the coming of Chriſt?*

A. The neceſſity of the Change of it appears from the appropriated and peculiar Ends of the Rite. For when there was to be no more Diſtinction betwixt the Children of *Abraham* and other People, and no one Land more peculiarized than another, but of every Land and Nation he that feareth God, and worketh Righteouſ-

Righteouſneſs is accepted of him, that Badge of Appropriation, and Seal of Singularity muſt either clean come to nothing, or become unneceſſary.

Q. *What does* Circumciſion *figuratively repreſent to us?*

A. That as our Birth is impure by reaſon of Original Sin, ſo we ought to *lay aſide all Filthineſs and ſuperfluity of Naughtineſs, putting off the Body of the Sins of the Fleſh, by the Circumciſion of Chriſt*, mortifying the Pleaſures of the Body, which bewitch the Mind, and make us Captives to Sin and Death. Jam. 1. 21. Col. 2. 11.

Q. *What* Rite *of* Admiſſion *into the* Chriſtian *Church anſwers to that of* Circumciſion *under the* Law?

A. The *Sacrament* of *Baptiſm*, called by St. *Paul The Circumciſion of Chriſt*, whereby the Children of Chriſtian Parents are made Members of Chriſt, and obliged to obſerve the Laws of the *Goſpel* Inſtitution; as the circumciſed Infant by that Rite became a *Debtor to obſerve the whole Law of Moſes.* By this means the Children of Believers are entered into Covenant with God under the Goſpel, as they were under the Law by Circumciſion; and that Infants are capable of this *fœderal* Relation is plainly declared by *Moſes*; and ſince they are the Off-ſpring of *Adam*, and conſequently obnoxious to Death by his Fall, how can they be made Partakers of that Redemption which Chriſt has purchaſed for the Children of God, if they do not enjoy the advantage of that means which is alone appointed by Chriſt for them to become Members of God's Kingdom? For Jeſus himſelf has aſſured us, Col. 2. 11, 12. Acts 15. 5. Gal. 5. 3. Deut. 29. 11.

John 3. 5. *Except one be born of Water and the Spirit he cannot enter into the Kingdom of God.* And therefore it was the conſtant Cuſtom of the Primitive Church to adminiſter *Baptiſm* to Infants for the Remiſſion of Sins. And this Practice was eſteemed by the beſt Tradition to be derived from the *Apoſtles* themſelves.

Q. *Why was Jeſus Chriſt* circumciſed, *who was holy and without Sin?*

A. That he might thereby be eſteemed the Son of *Abraham*, and be the better qualified to do good among his Countrymen the *Jews*, by bearing this Mark of Diſtinction which they ſo much valued, as to deſpiſe thoſe that wanted it; and that he might fulfil the whole Law; and ſhew that he came to bear the Puniſhment due to our Sins, and to expiate them with his Blood.

Q. *What* Name *was given unto the Son of God when he was* circumciſed?

A. The impoſing a Name being one of the Circumſtances that attended *Circumciſion*, even from the firſt Inſtitution of it, as many think; our Lord was then called *Jeſus*, according to
Luke 1. 31. the direction of the Angel, *before he was conceived in the Womb:* And the reaſon of it, is
Mat. 1. 21. given by the ſame Angel, becauſe *he ſhould ſave his People from their Sins.*

Q. *What is implied in his* ſaving *us from our* Sins.

A. That by his Death he ſhould deliver us from the Puniſhment due to Sin, and reconcile us to God; and that by his Grace he ſhould deliver us from the Power and Dominion of Sin, by enabling us to repent of it, and to mortifie it.

Q. *Is the Name of* Jeſus *worthy of all Honour?*

A. At

A. At the Name of *Jeſus* every Knee ſhall bow. The *bowing of the Knee* was counted a Teſtimony of Reverence: And it was very honourable to exhibit ſuch Marks of Reſpect, not only to ſuch as were preſent, but to ſuch as were abſent, upon the mentioning of their Names. And it was the Cuſtom of the World in ſeveral Religions to expreſs ſome kind of Reverence when that which they acknowledge for their God was named. Gen. 41. 43.

Q. *What has the* Church *enjoined, when we hear that* holy Name *mentioned in time of* Divine Service?

A. That due and lowly Reverence ſhall be done by all Perſons preſent, as hath been accuſtomed; teſtifying by theſe outward Ceremonies and Geſtures, their inward Humility, Chriſtian Reſolution, and due Acknowledgement, That the Lord *Jeſus* Chriſt, the true and eternal Son of God, is the only Saviour of the World. Cant. 18.

Q. *What may we learn from the Obſervation of this* Feſtival?

A. The Neceſſity of Spiritual Circumciſion; and that the Condition of the Salvation *Jeſus* offers, is the mortifying our corrupt Affections, and the denying the ſinful Deſires of the Fleſh. It teaches us alſo great Humility of Soul; whereby we ſhould be ready to ſacrifice our Reputation; rather than neglect our Duty; after our Saviour's Example, who in order to fulfil the Will of God, took upon him not only the form of a Servant, but the appearance of a Sinner.

Q. *What is implied in* Spiritual Circumciſion?

A. The retrenching our Temporal Enjoyments, the weaning our Affections from the World, and placing them upon Heaven, and all thoſe things whereby we may obtain the Favour of God. It denotes a ſtrict Government of our ſenſual Appetites, a total Abſtinence from all forbidden Pleaſures, and an utter deteſtation of ſuch ſinful Satisfactions; and even when they are lawful, that they be not purſued with Eagerneſs and Exceſs: And it farther imports a readineſs of Mind to know our Duty, and what it is God requires from us, and a ſincere Diſpoſition to comply with and obey it.

Q. *What ſhould the beginning of the* New Year *ſuggeſt unto us?*

A. The great Value of *Time*, which God has given us for working out our Salvation; upon the ſpending whereof depends our Happineſs or Miſery to all Eternity; the Conſideration whereof ſhould put us upon all thoſe Methods, whereby we may employ it to the beſt Advantage.

Q. *What makes* Time *ſo very valuable, and why ought we to have ſo great a regard to the managing of it?*

A. Becauſe there is ſo little of it at our diſpoſal; what is paſt is ſlipt from us, the future is uncertain; the preſent is all we can call our own, which is yet continually fleeting. And tho' the Seaſon of Working is ſo very ſhort and uncertain, yet we have an Affair of the greateſt Conſequence to ſecure, which requires the whole Force and Vigour of our Minds, the Labour and Induſtry of all our Days, not to be diſpatched with any tolerable Comfort upon a

ſick

ſick Bed; nor in the Evening of our Lives, when our Strength and our Reaſon are departing from us. Beſides if we perſiſt in an obſtinate Neglect of all the repeated Tenders of God's Grace, the things that belong to our Peace may be hid from our Eyes.

Q. *How ought we to employ our* Time, *that it may be improv'd to the beſt Advantage?*

A. We ought to redeem that which we have miſpent, by lamenting the Follies that have conſumed ſo precious a Treaſure, and by admiring that great Patience and Goodneſs of God, which ſpared us when we deſerved Puniſhment. What we can reſerve from the Neceſſities of Nature and our worldly Affairs, which thoſe Neceſſities engage us in, ought to be applied to the nobleſt Purpoſes, the Glory of God, the Good and Salvation of Men. Nay, even the Affairs of this Life may be ſanctified, by conſidering our ſelves as the Inſtruments of Providence, and by faithfully diſcharging the Duties of our Station with a regard to another World more than this. And the beſt Method in order to this end, is to live by Rule; to aſſign to all our Actions their proper Seaſon, and ſuch a Portion of it only as may be neceſſary for them; whereby Time will never lie upon our Hands, nor ſting us with regret when 'tis paſt. Men of Eſtates and Parts may lay hold on Futurity, by founding Hoſpitals and Schools for the Relief and Inſtruction of the Poor. All Chriſtians may dedicate their whole Lives to God's Service in the Days of their Youth; and may make ſuch publick Declarations in behalf of Religion, that they may put themſelves under a neceſſity of living virtuouſly by cutting off any Retreat to Vanity and Folly.

The PRAYERS.

I.

For true Mortification.

ALmighty God, who madeſt thy Bleſſed Son to be Circumciſed, and obedient to the Law for Man; grant me the true Circumciſion of the Spirit; that my Heart and all my Members, being mortified from all worldly and carnal Luſts, I may in all things obey thy Bleſſed Will, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

II.

For deliverance from the Power of Sin.

O Bleſſed Jeſus! who by the Purity of thy Life, and the meritorious Sufferings of thy Death haſt purchas'd for us an Eternal Inheritance; Deliver me by the Power of thy Grace from the greateſt Evil, my Sins; and reform and reduce my Heart to the Obedience of thy Laws. Make me carefully to avoid all thoſe Occaſions that have formerly betray'd me to Folly; all thoſe Practices that heighten my corrupt Inclinations and Paſſions, and alienate my Mind from the Love of God. Give me a conſtant Supply of Courage and Reſolution to reſiſt the Temptations of the World, the Fleſh and the Devil; that being reſcued from the Dominion of my corrupt Affections, by being turned from Darkneſs to Light, I may be aſſured thou wilt deliver me from Eternal Death, and Hell-Torments, which are the Puniſhments due unto my Tranſgreſſions. Grant this through the Virtue of that Sacred Name thou didſt this Day receive; to whom with the Father and the Holy

Holy Ghoſt be all Honour and Glory, World without end. *Amen.*

III.

ALmighty God, I adore thy infinite Patience, which has not cut me off in the midſt of my Follies; I magnifie thy wonderful Goodneſs, which has ſpared me thus long, and indulged me a larger time of Repentance. Let me no longer abuſe that precious Treaſure, which thou haſt alotted me as a proper Seaſon to work out my own Salvation, and to ſecure that Happineſs which is great in it ſelf, and infinite in its Duration. Let me bid adieu to all thoſe vain Amuſements, thoſe trifling Entertainments and cruel Diverſions, which have robbed me of many valuable Hours, and have endangered the Loſs of my immortal Soul. Let me no longer waſte my Time in Eaſe and Pleaſure, in unprofitable Studies, and more unprofitable Converſation; but grant that by Diligence and Honeſty in my Calling, by Conſtancy and Fervour in my Devotions, by Moderation and Temperance in my Enjoyments, by Juſtice and Charity in all my Words and Actions, and by keeping a Conſcience void of Offence towards God and Man, I may be able to give a good Account of it in the Day of Judgment; and be accepted in and through the Merits of Jeſus Chriſt my only Mediator and Advocate. *Amen.*

For a right uſe of Time.

CHAP.

CHAP. X.

The Epiphany. January 6.

Q. WHat Feſtival *does the Church celebrate this Day?*

A. The *Epiphany*, or the Manifeſtation (as the Word ſignifies in the *Greek*) of our Saviour Jeſus Chriſt to the Gentiles.

Q. *To what* Gentiles *was our Saviour this Day* manifeſted?

Mat. 2. 1. μάγοι. Porphyr. de Abſt. l. 4. § 16. Plat. apud Apul. Apol. p. 290. Lightfoot Vol. 1. p. 436.

A. To the *wiſe Men* of the *Eaſt*, call'd *Magi* in the *Greek*; who were famous for all ſorts of Learning, eſpecially *celebrated* for their Knowledge and Skill in *Aſtronomy*; and in the *Eaſt* their Prieſts and Men of the beſt Quality dedicated themſelves to theſe Studies: Tho' ſome Authors are of Opinion, that the Greek Word we tranſlate *wiſe Men*, is in the Scripture always taken in the worſt Senſe, for Men practiſing *Magical* and unlawful Arts; and if it be ſo underſtood, it magnifieth the Power and Grace of Chriſt the more, that among the *Gentiles* Men of ſuch a Profeſſion ſhould be the firſt Adorers of the Bleſſed Jeſus.

Q. *What other ſignification has the Word* Epiphany?

A. It ſignifies *Chriſt's Appearance* in the World, the Nativity of our Saviour; which among the *Ancients* is commonly ſtiled, the *Appearing* ſimply, or the *Appearing of God.* And the *Feaſt* of the *Nativity* being celebrated *twelve Days*, of which the firſt and the laſt, according to the Cuſtom of the *Jews* in their

Ham. Mat. 2.

Feaſts,

Feaſts, were high or chief Days of Solemnity, each of theſe might fitly be called *Epiphany* in that Senſe, and not only referring to the Star; though not excluding but containing it alſo, as a ſpecial Circumſtance belonging to the Nativity. Beſides, the Word has been farther made uſe of to expreſs the glorious Manifeſtation at our Saviour's Baptiſm, and his miraculous Power at the Marriage in *Cana*, by turning Water into Wine. Mat. 3. 16, 17. John 2. 11.

Q. *How did God manifeſt the* Birth *of our* Saviour *to the* wiſe Men?

A. By a luminous Appearance of a Star in the lower Region of the Air, obſerved by thoſe *wiſe Men* to differ from the ordinary Stars of Heaven, which as a new prodigious Sight, ſeemed to them to preſage ſomething of great Moment and Conſideration. For *new Stars* among the *Gentiles* were ſometimes look'd upon as *Omens* that Infants born at the time of their Appearance ſhould arrive to great Power. The appearance of the Star, and the Journey of the *Caldean* wiſe-Men is mentioned by *Chalcidius* the Platoniſt. It ſeems not improbable what ſome Authors have ſuggeſted, that this *ſeeming Star* which appeared to the *wiſe Men* in the *Eaſt*, might be that *glorious Light* which ſhone upon the *Bethlem* Shepherds when the Angel came to impart to them the Tidings of our Saviour's Birth; which at a diſtance might appear like a Star, or at leaſt after it had thus ſhone upon the Shepherds might be lifted up on high, and then formed into the Likeneſs of a *Star*. Juſt. de Mith. lib. 27. c. 2. Lucan. l. 1. Plin. Nat. Hiſt. l. 2. c. 25. de Auguſ. Groti de Ver. Chriſt. Relig. l. 3. c. 14.

Q. *How could the* wiſe Men *gueſs at the Birth of our Saviour from the* Appearance *of this* Star?

A. Some

Num. 24. 27. *A.* Some think they might receive Light in this matter from the Prophecy of *Balaam*, or from ſome other Prophecies in *Daniel*; but as one ſeems too obſcure for the determining any particular time, ſo the others probably were not known to the *Chaldeans*. 'Tis more likely they might be governed by that general Expectation the World was then in of an univerſal Monarch, and by the particular Expectation the *Jews* had of the *Meſſiah*'s coming in that Age, which might eaſily be promulged to the neighbouring Nations. Tho' beſides this, ſome way of Divine Revelation may be ſuppoſed by Mat. 2. 2. their calling him *King of the Jews*. For when God gave an extraordinary Sign, we may well imagine he would take care to have it underſtood.

Q. How did they learn that our Saviour ſhould be born in Bethlehem?

A. Upon their Arrival at *Jeruſalem*, they publiſh'd the Cauſe and Deſign of their Journey; which gave great uneaſineſs to *Herod*, who was jealous of any Competitor. Upon which Mat. 2. *Herod* enquired of thoſe who had greateſt Skill in the ancient Prophecies, what Place was aſſigned for the Birth of the expected *Meſſias*. When he underſtood that *Bethlehem* was mark'd out for that Honour, he communicated to the *wiſe Men* the Determination of the *Chief Prieſts and Scribes*, with a deſign to deſtroy this young Prince if they diſcovered him; ſtrictly charging them to bring him word, pretending that he would go and worſhip him; which trouble and jealouſie of *Herod* confirms the Expectation the *Jews* had of a King to be born about that time.

Q. How

Q. *How did the* wiſe Men *find the young Child* Jeſus?

A. By the help of the ſame *Star* which appeared to them in their own Country; which was now viſible to them again, and conducted them in their ſearch of our Saviour, by going before them, and ſtanding ſtill where the young Child was; which was matter of great Joy and Satisfaction to them. Mat. 2. 9.

Q. *How did the* wiſe Men *behave themſelves upon their finding our Saviour?*

A. They fell down and worſhipped him, and opened their Treaſures, and preſented unto him Gifts, *Gold*, *Frankincenſe*, and *Myrrh*; the moſt valuable Product of their own Country; thereby alſo acknowledging his Majeſty, according to the Cuſtom all over the *Eaſt*, where they were wont to approach *Kings* with Preſents. And by the *Quality* of their *Gifts* they ſeem'd to deſcribe the *Object* of their *Adoration*; for they offered *Myrrh* as to a *Man* that was to be delivered to Death and the Grave for our Salvation; *Gold* as to a *King*, whoſe Kingdom ſhould have no end; *Incenſe* as to a *God*, who was made known to them that ſought him not. V. 11. Irenæ. lib. 3. c. 10.

Q. *Why did God* manifeſt *his Son to the* Gentiles?

A. That his Grace might appear to all Men. For as the *Jews* had notice of our *Saviour's Birth* by the Appearance of *Angels* to the Shepherds, ſo the *Gentiles* received it now by the Appearance of a *Star*; thereby ſhewing that the time was come wherein the Wall of Partition ſhould be broken down, and that all Nations

Nations ſhould be one Sheepfold, under one Shepherd, the Lord *Jeſus Chriſt.*

Q. *Wherein appears the Zeal and Courage of theſe* wiſe Men?

A. That upon the Appearance of an extraordinary Star, they undertook ſo long and tedious a Journey, neither regarding the Diſcourſes of the World, which might charge them with Folly and Raſhneſs; nor conſidering the Dangers of going to proclaim a new-born King at the Court of a jealous Prince.

Q. *What may we learn from the Obſervation of this* Feſtival?

A. That true Wiſdom does not ſo much conſiſt in a great Underſtanding, furniſh'd with a large ſtock of univerſal Learning, as in the uſe of ſuch Advantages to the nobleſt Purpoſes of ſerving God and doing Good. That no Man is too Great to be Religious, becauſe Piety and Vertue are the only Qualities that enoble the Mind, without which, Birth and Title will never give a Man a ſolid and laſting Character. Readily to obey all Divine Inſpirations; for tho' God prevents us with his Grace, yet he expects we ſhould make a right uſe of it. Not to be diſcouraged with any difficulty that lies in the way of our Duty; and notwithſtanding the Cenſures of the World, which will be apt to condemn us, when we depart from the common Road of its looſe Maxims, yet chearfully to obey when Obligation calls. To quit our Country, and all the Advantages of Life, when Obedience to God's Commands makes it neceſſary. To take care to teſtifie the Sincerity of our Faith, by not being barren or unfruitful in the Knowledge of our Lord Jeſus Chriſt. To

make

make the outward Acts of our Adoration, and the doing Homage to the Deity, real Expreſſions of the Senſe of our Minds and inward Affections. To offer to him the Treaſure of our Hearts, which is the chief Sacrifice he requires.

Q. *What* Virtues *do the Offerings of the* wiſe Men *repreſent unto us as an acceptable Sacrifice to our Bleſſed Saviour?*

A. Gold, which is the common Standard of thoſe good things we enjoy, and wherewith we may relieve the wants of the Poor, is a fit Emblem *for Charity* and Works of Mercy, *an Odour of a ſweet ſmell, a Sacrifice acceptable, well-pleaſing to God.* And *David*'s deſiring his *Prayer might be ſet before God as Incenſe*, and the Prayers of the *Saints* aſcending after the ſame manner in the *Revelations*, ſhews us how fitly our *Addreſſes to Heaven* are repreſented by *Frankincenſe*. And the chief uſe of *Myrrh* being to preſerve dead Bodies from Putrefaction, is a lively Image of *Mortification*, that we ſhould *preſent our Bodies a living Sacrifice, holy, acceptable to God.* So that the Offerings of a true Chriſtian ſhould be out of a pure Heart, *Charity*, *Prayer* and *Mortification.*

Phil. 4. 18.

Pſal. 141. 2.

Rev. 8. 4.

Rom. 12. 1.

Q. *How may we make our* Riches *an acceptable* Sacrifice *to our Bleſſed Saviour?*

A. By making uſe of them to thoſe ends and purpoſes for which they were beſtowed, in ſupplying the Exigences of our Families, and in making ſuch decent Proviſion for our Children, as becomes the Station we are placed in: By ſatisfying all our juſt Debts, and not oppreſſing our poor Neighbours by delaying the Payment of them: And particularly by taking care that the Neceſſitous, and thoſe that want Relief, always

ways have their due proportion, which *Juſtice* as well as *Charity* gives them a right to.

Q. *When may our* Prayers *be ſaid to aſcend before God as* Incenſe?

A. When they are offer'd with ſuch *Conſtancy* and *Fervour*, as ſhew we are earneſtly ſolicitous of thoſe things we ask. And yet with ſuch *Modeſty* and *Humility* as loudly proclaims our own Unworthineſs, and magnifies that wonderful Condeſcenſion whereby we are admitted to approach God's Preſence. When our Minds are abſtracted from the World, and the Concerns of this Life do as little as may be mingle with our Requeſts to God. Above all, when our Petitions are offered with *Faith*, *nothing wavering*. And then we may be ſaid to believe we ſhall receive the good things we ask, when we perform thoſe Conditions upon which God has promiſed to beſtow them.

Q. *When is our* Mortification *an acceptable* Sacrifice?

A. When we not only abſtain from the outward Acts of Sin, which feed our Diſeaſe and ſtrengthen our ill Habits; but when we deny our bad Inclinations the conſent of our Wills; and deprive them of all thoſe Occaſions and Liberties, which tho' lawful in themſelves are yet dangerous to us; becauſe they ſet us upon the brink of a Precipice: And when this contradicting our allowed Pleaſure, is deſigned in order to get the better of all ſinful Deſires, ſo that we may not be governed nor led by them.

Q. *How ought we to commemorate the* Manifeſtation *of our Saviour to the* Gentiles?

A. With great thankfulneſs of Mind; becauſe upon this enlarging the *way of Salvation* we

we became acquainted with the Knowledge of Jesus Christ: And with a compassionate Sense of the Miseries of those that still sit in Darkness, and want the Light of the glorious Gospel.

The PRAYERS.

I.

O God, who by the leading of a Star didst manifest thy only begotten Son to the Gentiles; mercifully grant that I, who know thee now by Faith, may after this Life have the Fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

For the enjoyment of God.

II.

O Lord, from whom all good things do come, for as much as without thee I am not able to please thee, mercifully grant that thy blessed Spirit may in all things rule and direct my Heart; that by his holy Inspiration I may think those things that be good, and by his gracious guiding may perform the same, through our Lord Jesus Christ. *Amen,*

For the guidance of God's Holy Spirit.

III.

MOst Gracious God, who through thy infinite Goodness hast been pleased to offer Salvation to all Mankind, and to receive all humble Supplicants as Objects of thy Mercy. Thou didst communicate the glad Tidings of our Saviour's appearing in the World to the People of *Israel* by the Ministration of Angels; and thou didst vouchsafe, as on this Day, to reveal the joyful News to the Gentiles, by order-

For the propagation of Christian knowledge.

ing a bright Star to point at the Riſing of the Sun of Righteouſneſs with healing in his Wings. Bleſſed be thy holy Name for that glorious Light, which diſpers'd it ſelf through the dark Regions of this World, which diſpelled the thick Clouds of Ignorance and Idolatry, of Folly and Vanity; which directed Mankind to the true and moſt worthy Object of their Worſhip, and raiſed their Nature to its utmoſt Improvement. Adored be thy infinite Mercy, which brought the joyful Sound to this Land of my Nativity, and haſt permitted it to partake of the gracious and benign Influences of thy diſtinguiſhing Providence. O may we always value ſuch an ineſtimable Benefit, by walking as Children of the Light, and by compaſſionating the Miſeries of thoſe that ſtill ſit in Darkneſs! To this end, I humbly beſeech thee to proſper the Undertakings of that *Society* which is eſtabliſhed among us for *propagating the Goſpel in foreign parts*; make them zealous and diligent in that good Work, give them Wiſdom to diſcern the beſt and moſt proper means of promoting it, Courage and Reſolution to purſue it; and by Unity and Affection in their Conſultations, and by thy Bleſſing upon their Endeavours, the happineſs to effect it; through Jeſus Chriſt our Lord and Saviour. *Amen.*

IV.

For making acceptable Offerings to God.

GRant, O Lord, that I may ſhew my Senſe of the great Mercy we this Day commemorate, by imitating the Conduct of the *wiſe Men*, who were not diſcouraged by Difficulties from obeying thy divine Call. That the raſh Cenſures of the World may never prevail upon me

me to comply with its looſe and unchriſtian Maxims, nor the Terrors of it ever affright me from my Duty. That thy holy Word may govern all my Paths, and direct all my Ways; and that, when I run aſtray from thy Commandment, it may recover me to a ſenſe of my Obligations. That the good things of this World, which thy Bounty has beſtowed upon me, may be offered for the relief of thoſe that labour under Want and Poverty, a Sacrifice acceptable and well-pleaſing to thee. That my Prayers may conſtantly and fervently aſcend before thee as Incenſe; with that attention of Mind which thy Greatneſs and my own daily Neceſſities require from me. That I may ſacrifice to thee all thoſe lawful Pleaſures which too much unbend my Mind, and but too often corrupt my Innocence, and betray my ſtrongeſt Reſolutions; that ſo by contradicting ſometimes my lawful Inclinations, I may through the aſſiſtance of thy Grace get the maſtery of all ſinful Deſires. Let all theſe my Chriſtian Offerings proceed from a ſincere and honeſt Mind, for the Heart is the chief Sacrifice thou requireſt; and grant, O Lord, that they may be acceptable to thee, through the Merits and Mediation of Jeſus Chriſt my only Mediator and Advocate. *Amen.*

CHAP. XI.

The Converſion of St. Paul. January 25.

Q. *WHat* Feſtival *does the* Church *this Day celebrate?*

A. The Converſion of St. *Paul*; a choſen
Acts 9. 15. Veſſel to bear God's Name before the *Gentiles*, and Kings and the Children of *Iſrael.* An *Apoſtle* in an extraordinary manner ſet apart to be a Preacher of that Goſpel, which he had perſecuted, not only to the *Jews* but to the *Heathen* World.

Q. *Why does the* Church *chuſe to commemorate St.* Paul *by his Converſion?*

A. Becauſe as it was wonderful in it ſelf, and a miraculous effect of the powerful Grace of God, ſo it was highly beneficial to the Church of Chriſt; for while other Apoſtles had their particular Provinces, he had the care of all the Churches, and by his indefatigable Labours contributed very much to the propagation of the Goſpel throughout the World.

Q. *By what Name is this* Apoſtle *deſcribed in Scripture?*

A. By two, *Saul* and *Paul.* The one *Hebrew*, relating to his *Jewiſh* Original, being of the Tribe of *Benjamin*, among whom that Name was famous, ever ſince the firſt King of *Iſrael*, *Saul*, was choſen out of that Tribe. The other
Acts 13. 7. &c. *Latin*, referring to the *Roman* Corporation where he was born. Tho' ſome have thought it to have been in memory of his converting *Sergius Paulus*

Paulus the *Roman* Governour; and others, that it was aſſumed by him after his Converſion, as an Act of Humility; ſtiling himſelf *leſs than the leaſt of Saints.* Ephes. 3. 8.

Q. *Where was St.* Paul *born?*

A. At *Tarſus*, the Metropolis of *Cilicia*, a City famous for Riches and Learning; where the liberal Sciences and all polite Arts flouriſhed, and where the Inhabitants enjoy'd the Franchiſes and Liberties of *Roman* Citizens; which advantage St. *Paul* aſſerted as the Privilege of his Birthright. After having laid the Foundation of humane Learning in this place, he was ſent by his Parents to *Jeruſalem*, to be brought up at the Feet of *Gamaliel* in the Study of the *Law*, in which he made very quick and large Improvements. Acts 22. 3. 16. 37.

Q. *How came he to be* educated *beſides to the Trade of* Tent-making?

A. According to the Cuſtom of the Jews, among whom it was a Maxim, *That he who teaches not his Son a Trade, teaches him to be a Thief*; deſigning thereby not only to keep their Children from Idleneſs, but to ſecure them a Maintenance if their Circumſtances made it neceſſary to work at it.

Q. *How did St.* Paul *behave himſelf before his Converſion?*

A. Being educated in the Principles of the *Phariſees*, the ſtricteſt Sect of the Jewiſh Religion, and being naturally of a hot Temper, he violently oppoſed all thoſe that were eſteemed Enemies to the *Moſaick* Oeconomy; and perſecuted the Chriſtians with great Fury, breathing out Threatnings and Slaughter againſt the Diſciples at *Jeruſalem*, making havock of the Church, Acts 8. 3. 9. 1, 2.

and procuring a Commiſſion to impriſon ſuch as he found Chriſtians at *Damaſcus*. How far he
Acts 8. 1. was concerned in the Martyrdom of St. *Stephen*, does not appear, any farther than that he was conſenting to his Death, and ſo became a ſharer in the Guilt of thoſe that murthered him.

Q. *How was St.* Paul *converted?*

A. In an extraordinary manner; for when he
9. 3, 4, &c. was upon his Journey near to *Damaſcus*, on a ſudden there ſhined round about him a Light from Heaven, above the brightneſs of the Sun; whereat being ſtrangely amazed, he and his Companions fell to the Ground; and he heard a Voice calling to him, *Saul, Saul why perſecuteſt thou me?* To which he replied, *Lord, who art thou?* who told him, *I am Jeſus whom thou perſecuteſt*, and 'tis beſt for thee not to be refractory to the Commands which ſhall now be given thee; deſigning to make him a Miniſter and Witneſs both of thoſe things he had ſeen, and of thoſe he ſhould afterwards hear; and that he would ſtand by him and preſerve him, and make him a great Inſtrument in the Converſion of the Gentile World.

Q. *What* effect *had the* heavenly Viſion *upon him?*

A. The great Splendor of it made him blind for three Days; but he did not with *Elymas* the
Acts 13. 10. Sorcerer, *pervert the right Ways of the Lord*,
Mat. 3. 17. nor with his Brethren the *Jews* reſiſt the Evidence of a Voice from Heaven, which teſtified to our Saviour's Divinity at his Baptiſm; but became obedient to the heavenly Viſion, and upon this diſcovery of his Saviour diligently enquired his Will and Pleaſure, and immediately followed the Directions he received.

Q. *Who*

Q. *Who admitted St.* Paul *into the Chriſtian Church?*

A. After St. *Paul* had faſted three Days, and humbled his Soul under the Senſe of thoſe Cruelties he had committed againſt the *Church of God*; *Ananias*, a devout Man, ſuppoſed to be one of the *Seventy Diſciples*, and tho' a Chriſtian, yet well eſteemed of among the *Jews*; having been admoniſhed by a Viſion, went to St. *Paul*, and entring into the Houſe, brought him the good News, that the ſame Jeſus that appeared to him in the Way, had ſent him to him; and laying his Hands upon him, he received his Sight, and the Gift of the *Holy Ghoſt*, and was made a Member of the Church by Baptiſm. Acts 9. 10, &c.

Q. *What* Reaſon *may be aſſigned for the* miraculous *manner of his Converſion?*

A. That St. *Paul*, who was to be the Apoſtle of the *Gentiles*, might in his own Perſon be an evident inſtance of the Power of God's Grace, and of his readineſs to receive the worſt of Sinners upon their Repentance: *He obtained Mercy that Jeſus Chriſt might ſhew forth firſt in him all long-ſuffering, for a pattern to them that ſhould hereafter believe on him to life everlaſting.* Beſides, this gave great Authority to the Apoſtle's Teſtimony, which was neceſſary, conſidering the great ſhare he was to have in planting Chriſtianity thro' the World. Add to this, that St. *Paul* appear'd to have a very honeſt Mind, and to be influenc'd with a regard only to what he thought Truth; but being prejudic'd by Education, and puſh'd on by the heat of his natural Temper, was tranſported with furious Zeal; and that therefore God was pleaſed to *ſhew Mercy to him*, becauſe what he did, was done *ignorantly, in unbelief*; 1 Tim. 1. 16. 1 Tim. 1. 13.

belief; and in a miraculous manner to convince him of the Truth of that Religion which he perſecuted.

Q. *How did St.* Paul *demonſtrate the* Sincerity *of his Converſion?*

A. By preaching that very *Jeſus*, whom he had perſecuted; confounding the *Jews* that
Acts 9. 27, 29. dwelt at *Damaſcus* in proving him to be the true *Meſſias*, the Son of God; in labouring to eſtabliſh the Church which he had made havock of; in comforting and confirming the Faithful that he had haled to Priſon, expoſing himſelf to thoſe Dangers and Difficulties for the Faith, which he had endeavoured to bring upon others.

Q. *Where did St.* Paul *beſtow his* Apoſtolical *Labours?*

A. Whereas the other *Apoſtles* choſe this or that Province as the main Sphere of their Miniſtry, St. *Paul* over-ran as it were the whole *Roman Empire*, ſeldom ſtaying long in a place; from *Jeruſalem* through *Arabia*, *Aſia*, *Greece*,
Clem. Epiſ. ad Corinth. round about to *Illyricum*, to *Rome*, and even to *the utmoſt bounds of the Weſtern World.* The greateſt part of his Travels are recorded in the *Acts of the Apoſtles*; and in this Courſe he was diſcouraged by no Dangers nor Difficulties, for he frequently ſuffered ſevere Scourgings and Impriſonments, and was brought even to the Confines of Death both at Sea and Land; neither was he tired out with any Troubles or Oppoſitions that were raiſed againſt him; but for the ſpace of *five* and *thirty* Years was indefatigable in preaching the Goſpel, and in writing Epiſtles for the confirming thoſe Churches he had eſta-
2 Tim. 4. 7. bliſhed; thus perſevering in the *good Fight of Faith, till he finiſhed his Courſe.*

Q. *Having*

Q. *Having extended his Labours to the utmoſt Bounds of the* Weſtern World, *may we not reaſonably ſuppoſe he planted a* Church *in this our* Iſland?

A. There is very good and ſufficient Evidence built on the Teſtimony of ancient and credible Writers, with a concurrent probability of Circumſtances, *That there was a Chriſtian Church planted in* Britain *during the Apoſtles times. Euſebius*, a learned and inquiſitive Perſon, affirms in his third Book of *Evangelical Demonſtration*, *That ſome of the Apoſtles preached the Goſpel in the* Britiſh *Iſlands. Theodoret*, another learned and judicious Hiſtorian, expreſly names the *Britains* among the Nations converted by the Apoſtles; and ſays in another place, that St. *Paul brought Salvation to the Iſlands that lie in the Ocean.* St. *Jerom* teſtifies, that *St.* Paul *after his Impriſonments, preached the Goſpel in the Weſtern Parts.* By which the *Britiſh* Iſlands were eſpecially underſtood; as will appear by the following Teſtimony of *Clemens Romanus*, who ſaith, *St.* Paul *preached Righteouſneſs thro' the whole World, and in ſo doing went to the utmoſt Bounds of the Weſt*; which neceſſarily includes the *Britiſh* Iſlands, as is plain to thoſe who know how the Phraſe, *the utmoſt Bounds of the Weſt*, was uſed by the Hiſtorians and Poets of thoſe times.

Lib. 3. c. 7.

Tom. 1. in Pſal. 116.

Hierom in Amos c. 5.

Epiſt. ad Corinth.

Q. *What probable Circumſtances concur to incline us to think that St.* Paul *was the Perſon that planted a Chriſtian Church in* Britain?

A. The Leiſure and Opportunity he had for this purpoſe; it being about *eight* Years between the time of obtaining his Freedom at *Rome*,

Rome, and his return thither again; in which time he preached the Goſpel in the *Weſt*, according to the common and received Opinion of all the *Fathers*. It being not likely that a Perſon ſo indefatigable in his Labours before his Impriſonment at *Rome* ſhould lie ſtill afterwards; and 'tis probable he did not return to the *Eaſt*, having ſo ſolemnly taken his leave
Acts 20. 21. of thoſe Churches, ſaying, *that they ſhould ſee his Face no more.* St. *Paul* might have Encouragement to this Undertaking from the great Number of the Inhabitants, and from the Settlement of *Colonies* both *Trading* and *Military* here by the *Romans*. And from *Pomponia Græcina*, who was probably a Chriſtian, and Wife to *A. Plautius*, the *Roman* Lieutenant in *Britain*. And 'tis not unlikely but that ſome of the *Britiſh Captives*, carried over with *Caractacus*, and his Family, might be among the conſiderable Converts St. *Paul* made at *Rome*; who would certainly promote the Converſion of their Country, by ſo great an Apoſtle. None of the reſt of the Apoſtles ſtand in any reaſonable competition with St. *Paul* for this Miſſion, but St. *Peter*; whoſe Buſineſs lay quite another way: Being the Apoſtle of the *Circumciſion*, he was to attend the *Jews*, and conſequently his chief Employment muſt be where the greateſt Numbers of the *Jews* were: And the Hiſtorians that affirm St. *Peter*'s coming into *Britain*, are of no great Authority, being often ſlighted by thoſe that produce them. A more exact and full Account of this matter, may be found in B. *Stillingfleet*'s *Orig. Britan.*

Q. *Where did St.* Paul *ſuffer Martyrdom?*

A. At *Rome* under *Nero*, in that general Perſecution

ſecution raiſed againſt the Chriſtians, upon pretence that they fired the City. Some of the Ancients affirm he drew upon himſelf the Fury of that cruel *Emperor*, by joyning with St. *Peter* in procuring the Fall of *Simon Magus*; others by converting a Concubine of *Nero*'s, that he extreamly loved and careſſed. He was beheaded in the *Sixty eighth* Year of his Age; and from the Inſtrument of his Execution, the Cuſtom aroſe always in his Pictures to draw him with a *Sword* in his Hand.

Q. *What Writings did St.* Paul *leave behind him?*

A. Fourteen *Epiſtles*; which were not only Inſtrumental in confirming the Churches at firſt, but they have been highly uſeful ever ſince, to the Service of Religion in all Ages. Theſe holy Writings muſt be read with *Humility* and *Modeſty*, becauſe St. *Peter* has long ſince obſerved, that in them are ſome things *hard to be underſtood, which the unlearn'd and unſtable wreſt to their own deſtruction?* 2 Pet. 3. 16.

Q. *What* Controverſies *exerciſed the* Church *in this* Apoſtle's *time?*

A. The damnable Hereſies of *Simon Magus* and his Followers, who were afterwards known by the Name of *Gnoſticks*; who placed the main of Religion in Knowledge, neglecting the Practice of it; and who, in times of Perſecution, thought it lawful to deny the Faith. But the moſt conſiderable Controverſie was, Whether *Circumciſion* and the Obſervation of the *Moſaick Law*, or only the Belief and Practice of *Chriſtianity*, be neceſſary to Salvation; the laſt was maintained by the *Apoſtles*, the former by the *Judaizing* Chriſtians. And St. *Paul*'s Diſcourſes

Diſcourſes about Juſtification and Salvation immediately refer to this Controverſie.

Q. *How was this* Controverſie *determined?*

Acts 15. 28, 29. *A.* By the Apoſtolick Synod at *Jeruſalem*; where it was declared, that the *Gentiles* were under no Obligation to obſerve the *Jewiſh* Law; God having clearly manifeſted his acceptance of them. Yet, not to provoke the *Jews*, the *Gentile* Converts were ſomewhat reſtrained in the exerciſe of their Chriſtian Liberty.

Q. *What may we learn from the Commemoration of St.* Paul's *Converſion?*

A. To adore that miraculous Grace which called him to be an Apoſtle. To bleſs God for the Advantages we have had from his laborious and indefatigable Pains. And tho' we have been great Sinners, to encourage our ſelves from his Example with Hopes of Acceptance, provided we ſincerely repent. That the beſt way to ſhew the ſincerity of our Converſion, is by Actions oppoſite to our former Sins, that thoſe Vertues may be moſt conſpicuous in our turning to God, which have been moſt neglected in our ſtate of Folly. That when we charge our ſelves with the Breaches of God's Laws, we always remember that Guilt we have contracted by partaking in other Mens Sins; which Acts 22.20. St. *Paul* ſo fervently bewailed upon the account of conſenting to St. *Stephen*'s Death.

Q. *Since* partaking *in other Mens* Sins *makes us liable to ſhare in the* Guilt *and* Puniſhment *of them; pray what is meant by* partaking *in other* Mens Sins?

A. When, before any wicked Action is committed, we are any ways knowingly aiding or abetting

abetting towards the committing of it: Or when after it is committed, we are any ways approving or juſtifying of it; by either of which means we partake in other Mens Sins, tho' we are not the immediate Actors of them.

Q. *What are the uſual* ways *whereby we* partake *in Mens* Sins *before they are* committed?

A. Thoſe that are Superiors, as *Magiſtrates*, *Maſters*, and *Parents*, ſhare in the Guilt, by ordering or commanding any evil thing; or by not uſing their Power to prevent and puniſh it; or by not expreſly refuſing to concur in ſuch evil things as are propoſed to be enacted by mutual Conſent. Thoſe that are *Miniſters*, by neglecting to teach others their Duty, or by forbearing to warn their Flock, as careful Watch-men ſhould, againſt approaching Danger. Thoſe that are in any ſubordinate *Office*, by miniſtring in any unlawful Buſineſs, helping it forward by Advice and Counſel, by furniſhing Proviſions, by wiſhing or praying for the Succeſs of it. And all *others* by the Influence of their own ill Example, which is powerful of it ſelf, but more fatal when the Example is eminent for Power, Parts, and Learning.

Q. *What are the uſual* ways *whereby we* partake *in Mens* Sins *after they are* committed?

A. By *approving* a wicked thing after it is acted; inwardly delighting in it, which is to take part thereof in Will and Affection. By appearing to *praiſe it*; which ſets off the Wickedneſs not only as innocent, but as worthy and honourable. By *juſtifying and defending it*; which in ſome Senſe makes a Man more guilty than he that committed it; for that might be through the Strength of Temptation,

tation, and through the infirmity of Paſſion, the other is the effect of Judgment and Conſideration. Every Expreſſion of Approbation, in Proportion to its Degree, puts the Approver into the Evil-doer's Caſe, and makes it his own.

The PRAYERS.

I.

For true thankfulneſs for St. *Paul*'s Converſion.

O God, who thro' the preaching of the bleſſed Apoſtle St. *Paul*, haſt cauſed the Light of thy Goſpel to ſhine throughout the World; grant, I beſeech thee, that I having his wonderful Converſion in remembrance, may ſhew forth my Thankfulneſs unto thee for the ſame, by following the holy Doctrine he taught; through Jeſus Chriſt our Lord. *Amen.*

II.

For Power to reſiſt Temptation.

O Lord, raiſe up (I pray thee) thy Power, and come among us, and with great Might ſuccour us: That whereas through my Sins and Wickedneſs, I am ſore let and hinder'd in running the Race that is ſet before me; thy bountiful Grace and Mercy may ſpeedily help and deliver me, through the Satisfaction of thy Son our Lord, to whom with thee and the Holy Ghoſt be Honour and Glory, World without end. *Amen.*

III.

For Ability to live well.

O God, who declareſt thy Almighty Power, moſt chiefly in ſhewing Mercy and Pity; mercifully grant unto me ſuch a meaſure of thy Grace, that I running the way of thy Commandments

mandments may obtain thy gracious Promiſes, and be made Partaker of thy heavenly Treaſure, through Jeſus Chriſt our Lord. *Amen.*

IV.

I Adore, O Lord, that miraculous Grace which thou wert pleaſed to manifeſt to thy bleſſed *Apoſtle:* And I praiſe thy holy Name for that powerful Aſſiſtance thou haſt promiſed to all thoſe that follow the Example of his Piety. Send forth thy Light into my Heart, and make me ſenſible of all my wicked ways. Stir me up carefully to attend to what thou requireſt of me, and make me ready to perform it. Let the Practice of thy holy Laws bear witneſs to the inward change of my Mind; that no Advantage of Nature or Grace may make me proud and haughty; that no Plenty and Abundance may make me ſenſual and carnal; that when Riches increaſe, I may not ſet my Heart upon them, but be ready to relieve thy poor diſtreſſed Members both in their Souls and Bodies. Let no Danger or Difficulty deter me from a zealous Proſecution of my Duty; let no proſpect of Labour or Pains ſlacken my Induſtry, but make me ſtedfaſt and immoveable, always abounding in the Work of the Lord. Shew Mercy, O God, to all thoſe that are miſled by Error, or ſeduced by Vice, that by thy heavenly Light, their Blindneſs may be removed, and their Weakneſs cured; through Jeſus Chriſt my only Lord and Saviour. *Amen.*

For the Effects of Repentance.

CHAP.

CHAP. XII.

The Purification of the Blessed Virgin. February 2.

Q. WHat Festival *does the Church celebrate this Day?*

A. The Presentation of Christ in the Temple, commonly called the *Purification of the blessed Virgin* Mary.

Q. *What was the* Law *of* Purification?

Levit. 12. *A.* All the Women were obliged to separate themselves from the publick Congregation *forty* Days after the Birth of a Male Child, and *eighty* Days after the Birth of a Female. And when the Days of their Purifying were fulfilled, if they were Rich they brought a Lamb of the first Year for a *Burnt-Offering*, and a young Pigeon or Turtle-Dove for a *Sin-Offering*; if Poor two Turtles, or two young Pigeons, which the Priest offered before the Lord, and made an *atonement* for them.

Q. *What does this* Purification *import?*

A. That since *Adam*'s Fall we are conceived in Sin, that our Birth is impure, and that we derive from our Parents an hereditary Stain, whereby we are naturally unclean, and *Children of Wrath*; and to shew the Contagion thereof, not only the Child was circumcised, but the Mother also was cleansed by a Sacrifice for Sin.

Q. *What did the* Law *require concerning the* Presentation *of the First-born?*

Exod. 13. 2. 15. *A.* That every *Male that openeth the Womb should*

ſhould be holy to the Lord; that is, conſecrated and ſet apart for his immediate Service. For when God exempted the Firſt-born of the *Hebrews* from that Deſtruction he brought upon the Firſt born of the *Ægyptians*; he commanded that the Firſt-born of the *Hebrews* ſhould be dedicated to him, or redeemed at the Price of *five Shekels*. As therefore the Firſtlings of clean Beaſts were ſeparated for the uſe of the Altar, ſo the Firſt-born of Men were for the uſe of the Tabernacle; till the *Levites* were ſubſtituted in their ſtead by God Almighty's particular direction. After which remained ſtill the Footſteps of the Old Law, that Mothers were obliged to preſent their Firſt-born in the Temple, and to pay a Ranſom to the Prieſt. The Price of the Redemption was the ſame both to Rich and Poor, as were the Charges of their Burials; admoniſhing us of that Equality Nature has eſtabliſhed between all Men in coming into the World and going out.

Numb. 18. 16.

Numb. 8. 16, 17, 18.

Q. *What does the* redeeming *of the* Firſt-born *ſignifie unto us?*

A. The Redemption of God's People, called the *Church of the Firſt-born*, which are written in Heaven, and not redeemed with corruptible things, as Silver and Gold, but with the *precious Blood of Chriſt.*

Q. *Since there was no Impurity in the Birth of our* Saviour, *and that the* Bleſſed Virgin *contracted no Pollution by bringing him forth; why did they ſubmit to theſe Laws?*

A. Being born under the Law, it became our *Saviour* to fulfil all Righteouſneſs, who came not to deſtroy the Law, but to fulfil it: And the bleſſed *Virgin* being expoſed to the publick

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Opinion and common Reputation of an ordinary Condition thought it reaſonable to comply with all the Obligations of ſuch Circumſtances; and hereby ſhe expreſt great Humility, Obedience, and Reverence to publick Sanctions. Beſides, there was thus an Occaſion given for the firſt publick Declaration of our Saviour by good old *Simeon*, and *Anna* the Propheteſs.

Luke 2. 25, 36.

Q. *What may we* learn *from the Conſequence of this Inſtance?*

A. That the Injunctions of publick Authority, whilſt lawful, ought to be obeyed; though all the Ends of their firſt Inſtitution ſhould not be alike ſerved by them; Obedience to Authority being a neceſſary Duty, even when the Rites it requires are no other ways neceſſary than as they are enjoined.

Q. *What* Offerings *did the bleſſed* Virgin *make?*

Luke 2. 24. *A.* The Offerings of the Poor, a *pair of Turtles*, or *two young Pigeons*. Such mean and low Circumſtances did our bleſſed *Saviour* chuſe when he came into the World upon the Work of our Redemption; ſuch was his great Bounty and Kindneſs, that *tho' he was rich, yet for our ſakes he became poor, that we thro' his Poverty might be rich.*

2 Cor. 8. 9.

Q. *How was our bleſſed Saviour known to* Simeon *and* Anna?

Luke 2. 25, 26. *A. Simeon* being a juſt and devout Man, waiting for the Conſolation of *Iſrael*, which was the Expectation of the promiſed *Meſſias*; God was pleaſed to reveal to him, that he ſhould not ſee Death before he had ſeen the Lord's *Chriſt*; and at this very time, when Chriſt was preſented in the Temple, he was by the

the guidance and dictate of God's Spirit brought thither. And the Propheteſs *Anna* conſtantly attending the Service of the Temple, remarkable for Mortification and Devotion, came in at the ſame inſtant. They both gave Thanks unto the Lord, and ſpake of him to all that look'd for Redemption in *Jeruſalem*; *Simeon* in that admirable *Hymn*, which our Church has adopted into her Offices, and with which ſhe daily nouriſhes the Devotion of her Children. Luke 2. 37, 38. V. 29.

Q. *What may we learn from this* Hymn *we ſo frequently repeat?*

A. That though we cannot ſee our Saviour with our bodily Eyes, as *Simeon* did, yet he being daily in the holy Scriptures preſented to the Eyes of our Faith, we ought to thank God for that wonderful Salvation he has prepared both for *Jew* and *Gentile*. That we muſt never think of dying in Peace, till we have embraced our Saviour with our Underſtandings and Affections; till we heartily believe what he revealed, and ſincerely practice what he taught. That nothing will ſtand us in ſtead in a dying Hour, and ſupport us when all earthly Comforts forſake us, but the remembrance of a well-ſpent Life, and the Performance of thoſe Conditions upon which Salvation is promiſed.

Q. *What does this great Honour beſtowed upon* Simeon *and* Anna *teach us?*

A. Conſtantly and devoutly to attend the Ordinances of our Religion; not to neglect thoſe means God has eſtabliſhed for the building us up in his holy Faith. For if we fervently perſevere, God will abundantly communicate his Grace and Favour towards us.

Q. *What may we learn from the* Obſervation *of this* Feſtival?

A. To dedicate the *Vigour* of our *Youth*, and the *Flower* of our *Days* to the *practiſe* of *Religion*, becauſe as it is the propereſt and moſt neceſſary Seaſon to receive the Impreſſions of Piety and Vertue, ſo it is then moſt acceptable to God, the Perfection of whoſe Nature requires that we ſhould offer up to him the *prime* of our *Age*, and the Excellency of our Strength. To purifie our ſelves both in Body and Soul; and to practiſe that Obedience which our Saviour and the bleſſed Virgin taught by their Example. To return to God whatever we receive from him, and to make an entire Sacrifice to his Majeſty of what is moſt dear and precious to us. Not to deſpiſe, but reſpect the Poor, who in their outward Circumſtances bear ſo great a reſemblance to the bleſſed Jeſus, and his holy Family. To bleſs God that he has manifeſted to us the *Conſolation of Iſrael*, to give Light to us that ſat in Darkneſs, and in the Shadow of Death, and to guide our Feet into the way of Peace. Above all, to cloath our ſelves with Humility, to be meek and lowly in Heart, that we may find reſt for our Souls.

Q. *Is* Humility *particularly a Chriſtian Vertue?*

A. The *Heathen Philoſophers* were ſo little acquainted with this Vertue, that they had no Name for it; what they expreſt by the Word we now uſe, was Meanneſs and Baſeneſs of Mind, which provoked their Contempt and Anger rather than applauſe: And the *Jews* ſo valued themſelves upon their Privileges, that they were

were too apt to contemn the reſt of Mankind. Our Saviour firſt taught it in its greateſt Perfection, and indeed his whole Life was but ſo many repeated Inſtances of *Humility* and wonderful Condeſcenſion for our ſakes: He begins his Divine Sermon upon the Mount with this Precept, he lays it as the Foundation of our ſpiritual Building, without which we cannot diſcharge our Duty either to God or Man.

Q. *Wherein conſiſts the* Humility *of a Chriſtian?*

A. In not thinking better of himſelf than he deſerves, in having a juſt Senſe of all his Weakneſſes and Defects, which will create a low and mean Opinion of himſelf; and in condeſcending to the meaneſt Offices for the good of his Fellow-Chriſtians. For thus our Saviour made himſelf to us a Pattern of this Vertue, by taking upon him our frail Nature, and by ſuffering the greateſt Affronts and Indignities, and Pains of this Life, in order to ſhew us the way to Heaven, and thereby to open to us the Gates of Everlaſting Life. It reſtrains the immoderate Deſire of Honour, by teaching us not to exalt our ſelves, nor to do any thing thro' Strife or Vain-glory. It makes us rejoyce in the Excellencies of our Brethren, and ſincerely congratulate thoſe Abilities that entitle them to a greater ſhare of Value and Eſteem than we can pretend to. The Difficulty of this Vertue proceeds from that Self-love which is planted in our Natures, and when indulged will be too apt to deceive us, in the Judgment we form concerning our ſelves.

Q. *How is* Humility *the Foundation of other Chriſtian Vertues?*

A. It makes us ready to *believe* what God reveals, and to pay our due Obedience to him, from the ſenſe of our own Meanneſs and his Excellency: And by removing the great Obſtacle of our *Faith*; which is a Vanity to diſtinguiſh our ſelves from the unthinking Croud.

John 5.44. *How can we believe, when we receive Honour one of another, and ſeek not the Honour that cometh from God only?* It makes us put our *Hope* and Confidence in God, becauſe being weak and miſerable of our ſelves, *without him we can do nothing.* It increaſes our *Love* to God, by making us ſenſible how unworthy we are of the leaſt of thoſe many Favours we receive from him. It teaches us to rejoyce in the Proſperity of our Neighbour, by infuſing the moſt favourable Opinion of his Worth. It diſpoſes us to relieve thoſe Wants, and compaſſionate thoſe Afflictions which we our ſelves have deſerved. It makes us patient under all the Troubles and Calamities of Life, becauſe we have provoked God by our Sins. Our Prayers and our Faſts will find no acceptance except they proceed from an humble Mind, and our beſt Works will ſtand us in little ſtead, if they are ſtained with Pride and Vain-glory.

Q. Wherein conſiſts the Exerciſe of Humility?

A. In avoiding to publiſh our own Praiſes, or to beg the Praiſes of others, by giving them a handle to commend us. In not placing too much Pleaſure and Satisfaction in hearing the good things that are ſaid of us, becauſe they are often rather the effect of Civility and Charity, than of what we deſerve. In doing nothing on purpoſe to draw the Eyes and good Opinion

Opinion of Men, but purely to pleaſe God. In bearing the Reproaches, the Injuries and Affronts of bad Men with Patience and Meekneſs; the Reproofs of our Friends with Thankfulneſs. In not contemning others tho' inferiour to us in ſome Advantages of Body or Mind, but being ready to give them that Honour and Praiſe they juſtly deſerve. In pitying and compaſſionating the Sins and Follies of our Fellow-Chriſtians, it being the effect of God's Grace that we are not overcome by the ſame Temptations. In carrying our ſelves with great Reſpect to our Superiours, with Courteſie and Affability to our Inferiours, and ſubmitting to the loweſt Offices for the Service of our Neighbour. In receiving from the Hands of God all Afflictions and Trials with entire Reſignation and Submiſſion, as Offenders under the hand of Juſtice.

Q. *Wherein appears the Folly of* Pride?

A. In that we value our ſelves very frequently upon things that add no true worth to us, that neither make us better nor wiſer; that are in their own nature periſhable, and of which we are not Proprietors but Stewards. Or if the things be valuable in themſelves, they are God's immediate Work in us, and to be proud of them is the ſureſt way to loſe them. Thus to overlook our Defects hinders us from making any farther Improvement; and the being poſſeſſed with an Opinion we deſerve more than we have, eats out all the Pleaſure of our preſent Enjoyments. Beſides, the proud Man miſſes the very End he aimed at; for inſtead of Honour and Applauſe, he meets with Contempt and Ignominy.

Q. *What are the beſt* Helps *to attain* Humility?

A. To remember that all the Advantages we enjoy either of Body or Mind above others, are not the effect of our Merit but of God's Bounty. That thoſe whom we are apt to contemn, are valuable in the ſight of God, the only Fountain of true Honour. That by having conſented to Sin, we have committed the moſt ſhameful Action imaginable, the moſt contrary to Juſtice and right Reaſon, and to all ſort of Decency; and that as long as we are cloathed with Fleſh and Blood, we are ſtill liable to the ſame Offences againſt the Majeſty of Heaven and Earth. To ſuppreſs all proud and vain Thoughts when they firſt ariſe in our Minds, not to ſuffer them to ſport in the Scene of our Imagination. To keep a conſtant Watch over our Words and Actions, that we may check the firſt Tendencies to Pride.

The PRAYERS

I.

For acceptance with God.

ALmighty and everlaſting God, I humbly beſeech thy Majeſty, that as thy only begotten Son was this Day preſented in the Temple in ſubſtance of our Fleſh; ſo I may be preſented unto thee with a pure and clean Heart, by the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

II.

Thankſgiving for the know-

ALmighty and Everlaſting God, Heavenly Father, I give thee humble Thanks, that thou

thou haſt vouchſafed to call me to the knowledge of thy Grace and Faith in thee. Increaſe this Knowledge, and confirm this Faith in me evermore. Grant me thy Holy Spirit, that I may devote my ſelf entirely to thy Service; that I may be cleanſed from all my Sins, and ſerve thee with a quiet Mind, and in thy due time may be made Partaker of everlaſting Salvation; thro' Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Ghoſt, one God World without end. *Amen.*

knowledge of the Truth.

III.

GRant, O Lord, that I may conſtantly attend the publick Inſtitutions of thy holy Religion; that I may never neglect thoſe means which thou haſt eſtabliſhed for the purifying my corrupt Nature, and for the reforming whatever is amiſs in the Frame and Temper of my Mind: That I may approach thy Preſence with Humility and Devotion, hear thy Wotd with Reverence and Attention, receive the holy Sacrament with Faith, Thankſgiving, and Charity; that by theſe Ordinances of thy Appointment my Soul may be nouriſh'd with all Goodneſs, and in ſuch a meaſure prepared for that Salvation which the bleſſed Jeſus has purchaſed, that I may depart in Peace, and in the Faith and Fear of God's Elect; thro' the ſame Jeſus Chriſt our Lord.

For a right uſe of the means of Grace.

IV.

O Holy and Eternal Jeſus, who didſt by thy Precepts, and by thy own Example, engrave Humility into the Spirits of thy Diſciples, and into the Laws of Chriſtianity; make me to imitate

Bp. *Taylor.* For Humility.

imitate thy gracious Condeſcenſions. Take from me all Vanity and phantaſtick Complacency in my own Perſon and Actions; and when there ariſes a Reputation conſequent to the performance of any part of my Duty, make me to reflect the Glory upon thee, ſuffering nothing to adhere to my own Spirit, but Shame at my own Imperfections, and Thankfulneſs to thee for all thy Aſſiſtances: Let me never ſeek the Praiſe of Men from unhandſome Actions, from Flatteries and unworthy Diſcourſes; nor entertain the Praiſe with delight, tho' it proceed from better Principles; but fear and tremble leſt I deſerve Puniſhment, or loſe a Reward which thou haſt depoſited for all them that ſeek thy Glory, and deſpiſe their own, that they may imitate the Example of their Lord. Thou, O Lord, didſt triumph over Sin and Death; ſubdue alſo my proud Underſtanding, and my prouder Affections; and bring me under thy Yoak; that I may do thy Work, and obey my Superiors, and be a Servant of all my Brethren in their Neceſſities, and eſteem my ſelf inferior to all Men by a deep ſenſe of my own Unworthineſs, and in all things may obey thy Laws, and conform to thy Example, and enter into thy Inheritance, O Holy and Eternal Jeſus. *Amen.*

CHAP.

CHAP. XIII.

St. Matthias, the Apoſtle.
February 24.

Q. WHat Feſtival *does the Church celebrate this Day?*

A. The Commemoration of the Apoſtle St. *Matthias.*

Q. *What is meant by an* Apoſtle?

A. In general it ſignifies no more than a *Meſſenger*, a Perſon ſent upon ſome ſpecial Errand, for the Diſcharge of ſome peculiar Affair in his Name that ſent him: But was fix'd by our *Saviour* to a particular uſe, applying it to thoſe ſelect Perſons whom he made choice of, to be ſent up and down the World in his Name, to plant the *Faith*, to govern the *Church* at that preſent, and by their wiſe and prudent Settlement of Affairs, to provide for the future Exigencies of it.

Q. *Why did our Saviour pitch upon the Number of* Twelve?

A. Various have been the Conjectures of the *Ancients* upon this Subject. What ſeems moſt probable is, that our Saviour might allude herein to the Twelve *Patriarchs* as the Founders of their ſeveral Tribes; or to the Twelve *Chief Heads* and Rulers of thoſe Tribes, of which the Body of the *Jewiſh* Nation did conſiſt. To this our *Saviour* gives ſome Countenance himſelf, in ſaying, *When the Son of Man ſhall ſit in the Throne of his Glory*, his Apoſtles *ſhould ſit upon twelve Thrones, judging the twelve Tribes of Iſrael.* Barnab. Epiſt. Mat. 19. 28.

Q. *What*

Q. *What was their* Vocation?

Acts 1. 22. *A.* To be Witneſſes of Chriſt's Miracles, particularly his Reſurrection; and to preach that Doctrine to the World which they learnt of their Maſter; and in this their Teſtimony was valuable, that they ſealed the Truth of it with their Blood.

Q. *How were the* Apoſtles *enabled to diſcharge this* high Office, *being obſcure and illiterate Perſons, helpleſs and unarmed, and having the enrag'd Powers of the World to contend with?*

A. They immediately received the Doctrine they taught from the Mouth of *Chriſt* himſelf. They were infallibly ſecured from Errors, in delivering the Principles of Chriſtianity, and
Joh. 16. 13. to this end had the *Spirit of Truth* promiſed to them, who ſhould guide them into all Truth. They had been Eye-witneſſes of all the Material Paſſages of our Saviour's Life, and reported nothing but what they had ſeen with their own
1 Joh. 1. 1. Eyes, and of the Truth whereof they were as competent Judges as the acuteſt *Philoſopher* in the World. Beſides, ſeveral miraculous Powers and Gifts of the *Holy Ghoſt* were conferred upon them, as the readieſt means to procure their Religion a firm Belief and Entertainment in the Minds of Men.

Q. *Was St.* Matthias *among the* Twelve Apoſtles *that were choſen by our* Saviour?

A. No: He obtained this great Honour upon the Vacancy made in the College of the A-
Acts 1. 25, 26. poſtles, by the Death of *Judas Iſcariot*; whoſe covetous temper having prevailed upon him to betray his Maſter for thirty pieces of Silver, was ſo touch'd with the Horrour of that wicked

ed Fact, that after having caſt back the Wages of Iniquity in open Court, he made away with himſelf, and was remarkably puniſh'd in the Manner of his Death, *for falling headlong he burſt aſunder in the midſt, and all his Bowels guſhed out.* Acts 1. 18.

Q. *Had this* Judas *the Gifts of an Apoſtle?*

A. Tho' he was a Man of vile and corrupt Deſigns, yet he was immediately called by *Chriſt*, equally empowered and commiſſioned with the reſt to preach and work Miracles, was numbred with the *Apoſtles*, and obtained Acts 1. 17. part of their Miniſtry.

Q. *What may we* learn *from hence?*

A. That the Wickedneſs of a Miniſter does not evacuate his Commiſſion, nor render his Office uſeleſs or ineffectual. And that the Efficacy of an Ordinance does not depend upon the Quality of the Perſon, but the Divine Inſtitution and the Bleſſing God has entailed upon it.

Q. *How was St.* Matthias *choſen to be an* Apoſtle?

A. He was choſen by *Lot*; a way frequently Acts 1. 26. uſed both by *Jews* and *Gentiles* for the determining doubtful and difficult Caſes, eſpecially in the Election of Judges and Magiſtrates. St. *Peter* having recommended the filling of the Vacancy to the Conſideration of the Chriſtians aſſembled at *Jeruſalem*; they appointed two, *Joſeph* called *Barſabas*, who was ſurnamed *Juſtus*, and *Matthias*; and when the *Lots* were given forth, it was determined in favour of the latter, who was numbred with the *eleven* Apoſtles.

Q. *What preceded this* manner *of choice?*

A. The

Acts 1. 24. *A.* The Congregation of Chriſtians made a ſolemn Addreſs to God, that he would condeſcend to direct the Choice; and that he who knew the Hearts of all Men, would be pleaſed to ſhew which of theſe two he ſaw beſt qualified for ſo ſacred a Function.

Q. *What may be* learn'd *from this manner of proceeding?*

A. It may ſerve as a Direction to all thoſe that are *Candidates* for *Holy Orders*, ſeriouſly to examine themſelves whether they are moved by the *Holy Ghoſt* to take upon them that Office and Miniſtration; for tho' they may impoſe upon Man, yet God ſees their Hearts, and all thoſe various Motives by which they are influenced in ſo great a Concern. This Precedent is alſo ſerviceable to the *Governours* of the Church, who after all their Care to admit Perſons duly qualified, muſt beg God Almighty's Guidance and Direction, that they may wiſely make choice of fit Labourers to work in his Vineyard; and all Chriſtians ought to offer up the ſame Prayers, ſince the Welfare of the Church depends ſo much upon the Piety and Capacity of thoſe that are ordained.

Q. *How was St.* Matthias *qualified for the* Apoſtleſhip?

Acts 1. 21. *A.* He had been a continual Attendant upon our Saviour all the time of his Miniſtry, from his being baptized by *John*, till his *Aſſumption* Acts 1. 21, 22. into Heaven; which is intimated by St. *Peter.* He was probably one of the *Seventy* Diſciples; and had been a Witneſs of our Saviour's *Reſurrection* and of the moſt conſiderable Paſſages of his Life; ſo that he was fit to proclaim abroad thoſe matters of fact concerning his *Maſter*, of which

which he had an equal Evidence with the reſt of the Apoſtles.

Q. *Where did St.* Matthias *preach the* Goſpel?

A. He continued at *Jeruſalem* till the Powers of the *Holy Ghoſt* were conferred upon the Apoſtles, to enable them to diſcharge their difficult Employment, and then he is thought to have ſpent the firſt Fruits of his Miniſtry in *Judæa* with great Succeſs. He afterwards very probably travelled *Eaſtward*, his Reſidence being principally, according to St. *Jerome*, near the irruption of the River *Apſarus* and the Haven *Hyſſus*. He was by theſe barbarous People treated with great Rudeneſs and Inhumanity, and after many Labours and Sufferings in converting great numbers to Chriſtianity, he obtained the Crown of Martyrdom. Hierom. de ſcrip. Eccl.

Q. *What was the* manner *of his* Death?

A. 'Tis very uncertain: Some report that he was ſeized by the *Jews*; and as a Blaſphemer was firſt ſtoned and then beheaded. Others that he was crucified, and that as *Judas* was hanged upon a Tree, ſo *Matthias* ſuffered upon a Croſs.

Q. *What* Works *have we of this* Apoſtle?

A. None. The Goſpel and Traditions publiſhed under his Name are rejected by learned Men as ſpurious, tho' *Clemens Alexandrinus* relates a ſaying of his, of great uſe in the Life of a Chriſtian. *That we ought to mortifie and ſubdue the Fleſh, and maintain a continual oppoſition to it, by granting it nothing whereby its irregular and ſenſual Deſires may be gratified; but that we ſhould on the contrary nouriſh and fortifie our Souls with Faith and Divine Knowledge.* Clem. Strom. lib. 3.

Q. *What*

Q. *What may we learn from the Obſervation of this* Feſtival?

A. In all difficult Caſes to addreſs our ſelves to Heaven for Direction. To uſe our beſt Diligence, if we are Patrons of Churches, in providing Perſons duly qualified for the great Truſt we commit to them; and not to ſuffer any worldly Conſideration to biaſs us in a Choice, of which we muſt one Day give a ſtrict Account. To beware of Covetouſneſs, the Root of all Evil, which ruined the Traytor *Judas*, and will all thoſe that embrace that ſacred Function with a regard more to the Revenues than the Duties of their Profeſſion. To preſerve our Minds free from Guilt, becauſe it makes us reſtleſs and uneaſie, and robs us of all that Repoſe and Quiet which the moſt proſperous Condition can promiſe us. Conſtantly to attend God's Ordinances, tho' he who is called to adminiſter may be a bad Man. To work out our Salvation with Fear and Trembling, and to be watchful and upon our guard, becauſe if an Apoſtle fell who had all the Advantages of our *Saviour*'s Converſation, what Security can we promiſe our ſelves?

Q. *What is implied in the Duty of* Watchfulneſs?

A. A conſtant Care of our Lives and Actions; that we be always upon our guard, that we reſiſt the firſt Beginnings of Evil, and diſcover the firſt Approaches of our ſpiritual Enemy; that we may neither be ſurprized by his Snares and Allurements, nor unprepared to encounter him whenever he attacks us. In ſhort, it conſiſts in wiſely foreſeeing the Dangers that threaten our Souls, and then in diligently avoiding them.

Q. *How*

Q. *How does* Watchfulneſs *foreſee Dangers?*

A. By diſcovering the Plots and Contrivances of our ſpiritual Adverſary, by making us ſenſible of thoſe Temptations we are expoſed to, by reaſon of our Conſtitution, or that Profeſſion we are engaged in, or that Company we converſe with; that our Guard may be ſet in the right place, where we are moſt allarmed with Danger, and where ſurprize would be moſt fatal. For ſo great is the Power of Paſſion and Cuſtom, to give fair Colours to very great Diſorders, ſo miſchievous is the Complaiſance of Friends and Flatterers to fortifie theſe wrong Notions, that except we are very watchful, we ſhall unavoidably be made a Prey.

Q. *How does* Watchfulneſs *avoid Dangers?*

A. By making uſe of the fitteſt and propereſt Means to defeat thoſe Deſigns of the Enemy of our Salvation which we have happily diſcovered. For Temptations muſt be reſiſted differently, according to their different Kinds. To this End God has provided ſeveral ſorts of Grace, the uſe whereof is of great importance to us. When Temptations flatter our corrupt Nature, our Victory conſiſts in Flight; when they would diſcourage us with Difficulties and Dangers, we can never be Conquerors without looking them in the Face, and encountring them with Reſolution. Without this Caution, the beſt Diſpoſition of Mind will hardly preſerve us from falling.

Q. *How does* Watchfulneſs *prepare us to encounter Dangers?*

A. By putting on the *whole Armour of God*, Eph. 6. 11. and fortifying thoſe weak Places, in which we are moſt likely to be attack'd. If we would not

ſacrifice our Conſcience to eſtabliſh our Fortune, we muſt have impreſt upon our Minds a *ſtrong Belief* of another World, where Vertue will prevail more than Riches and Honour. If we would not be overcome by the Pleaſures of Senſe, we ſhould live under a *lively Hope* of enjoying thoſe Pleaſures which are at God's
Eph. 6. 14. right Hand for evermore. We ſhould *gird* our ſelves *with Truth*; and then no Profit would prevail upon us to perjure our ſelves, and to be inſincere in our Words and Promiſes, but we ſhould be firm and ſteady in all our Actions. We ſhould *guard our Minds with Righteouſneſs*, and keep a Conſcience void of Offence, if ever we intend to overcome the Perſecutions and Sufferings we may be expoſed to, upon the Account of our Faith. We ſhould
v. 17. put on the *Sword of the Spirit*, encounter all Temptations with thoſe ſtronger Motives which the Word of God offers to engage our Obedience, and then they would loſe their Force and appear contemptible.

Q. *Whence ariſes the* Neceſſity *of this Duty of* Watchfulneſs?

A. From the Nature of our Condition in this World, which is ſurrounded with variety of Temptations, ſo that there is no Circumſtance of Life which is entirely free from ſome ſort of Aſſault or other; all our ways being ſtrewed with Snares. From the Power and Strength of our Adverſary, who is *Prince of the Air*, and wants neither Skill nor Induſtry to work our Ruine. From our own Frailty and Weakneſs, whereby we have no Power of our ſelves to help our ſelves; And from the Danger of our Overthrow, whereby we become liable to the Miſeries of a ſad Eternity. The

The PRAYEYS.

I.

For the preſervation of the Church from falſe Teachers.

O Almighty God, who into the Place of the Traitor *Judas* didſt chooſe thy faithful Servant St. *Matthias* to be of the number of the twelve Apoſtles; Grant that thy Church being always preſerved from falſe Apoſtles, may be ordered and guided by faithful and true Paſtors, thro' Jeſus Chriſt our Lord. *Amen.*

II.

For ſtrength againſt Dangers.

O God, who knoweſt me to be ſet in the midſt of ſo many and great Dangers, that by reaſon of the Frailty of my Nature, I cannot always ſtand upright; Grant to me ſuch Strength and Protection, as may ſupport me in all Dangers, and carry me thro' all Temptations, thro' Jeſus Chriſt. *Amen.*

III.

For God's direction.

O God, who ſeeſt I have no Power of my ſelf to help my ſelf; that I am not wiſe enough for my own Direction, nor able enough for my own Defence; Let me acknowledge thee in all my Ways, and not lean to my own Underſtanding. Let thy Light guide me, thy Providence protect me, thy Grace enable me, that I may faithfully diſcharge all the Publick and Private Duties thou ſhalt think fit to call me to; that being thus armed with thy Defence, I may be preſerved from all Dangers, thro' Jeſus Chriſt our Lord. *Amen.*

IV.

Againſt Covetouſneſs.

O God, who art the Author and Giver of all that I enjoy, moderate my Affections to the things of this World, that I may not purſue them with an eager and unſatiable Deſire. Let no greedineſs of Gain tempt me to the leaſt Injuſtice, either by Fraud or Oppreſſion, but that I may commit my ſelf to thy Providence in the uſe of honeſt and lawful Endeavours, and not torment my ſelf with anxious Care about the Succeſs. Suffer not the Concerns of this Life to make me negligent in the Concernments of much greater Importance; that while I am ſupporting a dying Body, I may remember I have an immortal Soul which infinitely deſerves my chiefeſt Care. And as for thoſe good things thou haſt been pleaſed to beſtow upon me, teach me to enjoy them as with Temperance, ſo with Thankfulneſs and Charity, and readily to part with them rather than to forſake thy Truth, or to make Shipwreck of a good Conſcience. That being delivered from the covetous Temper of the Traitor *Judas*, I may eſcape thoſe Sins which ſuch vile Affections lead to, and that Puniſhment which he felt, and thoſe deſerve; and this I beg for Chriſt his ſake. *Amen.*

CHAP.

CHAP. XIV.

The Annunciation of the Bleſſed Virgin Mary. March 25.

Q. *WHat is meant by the* Annunciation *of the* Bleſſed Virgin *which the Church this Day celebrates?*

A. The Declaration the Angel *Gabriel* made to the Bleſſed *Virgin Mary*, that ſhe ſhould be Mother of our *Lord Jeſus Chriſt*; that this her Son ſhould be Great, and called the Son of the Higheſt; that the Lord God ſhould give unto him the Throne of his Father *David*; that he ſhould reign over the Houſe of *Jacob* for ever; and that of his Kingdom there ſhould be no end. Luke 1.31.

Q. *What does this* Deſcription *made by the Angel* Gabriel *refer to?*

A. To the Prophecy of *Iſaiah* concerning the *Meſſias*, who foretold, That the Government ſhould be upon his Shoulder, and his Name ſhould be called Wonderful, Counſellour, the mighty God, the everlaſting Father, the Prince of Peace; of the increaſe of his Government and Peace there ſhould be no end, upon the Throne of *David*, and upon his Kingdom, to order it and to eſtabliſh it with Judgment and with Juſtice, from henceforth even for ever. Chap. 9. 6.

Q. *What is the Importance of the Angel's Deſcription of the* Meſſias?

A. That God ſhould ſettle upon the *Meſſias* a Spiritual Kingdom (of which that Temporal of *David* was but an imperfect repreſentation)

the abſolute Government of the Church, that ſpiritual Houſe of *Jacob*; and that this Kingdom of his ſhall continue for ever, ſhall never be deſtroyed, as the Kingdom of the *Jews* was to be.

Q. *What preceded this Declaration?*

Luke 1. 28. *A.* The Salutation made to the Bleſſed Virgin by the ſame *Angel*, in thoſe words, *Hail thou that art highly favoured, the Lord is with thee, bleſſed art thou among Women.*

Q. *What was the meaning of this* Salutation?

A. That the *Bleſſed Virgin* was moſt excellently diſpoſed to receive the greateſt Honour that ever was done to the Daughters of Men; her Employment being holy and pious, her Body chaſte, and her Soul adorned with all Vertues; particularly with *Humility*, which is in the ſight of God of great price; for tho' ſhe was to be the Mother of an univerſal and everlaſting Bleſſing, which all former Ages had deſir'd, and all future times ſhould rejoyce in; yet ſhe reſigns all this Glory to him that gave it her, and declares whence ſhe received it, that not her Name but his might have the Glory.

Q. *How did the Bleſſed* Virgin *receive this* Salutation?

V. 29. *A.* She was troubled at the Saying of the Angel, and caſt in her Mind what manner of Salutation it ſhould be; judging her ſelf unworthy of ſo great an Honour, and being ſurprized with the ſtrangeneſs of ſuch an appearance in her Retirement. But when the Angel poſitively affirmed that ſhe ſhould conceive and bring forth the *Meſſias*; ſhe enquires how that could be, ſince ſhe knew not a Man.

Q. *What*

Q. *What is implied in this Anſwer of the* Bleſſed Virgin?

A. No Doubt, I think, concerning the thing, nor any Diffidence in reſpect to the iſſue of it; but rather Admiration in reſpect to the wonderful manner of effecting it. And if we have any regard to the Tradition mentioned by *Epiphanius*, that *Joſeph* was old when eſpouſed to the *bleſſed Virgin*, 'twill be probable, what many of the *Ancients* believed, that by this Anſwer, the Virgin ſeems to hint at ſome Reſolution of continuing in a ſtate of perpetual Virginity; at leaſt it implies that ſhe deſired to be ſatisfied in the manner as well as in the matter of this Myſtery.

Q. *How did the* Angel *anſwer the Difficulty ſhe ſuggeſted?*

A. By declaring the wonderful manner how his Meſſage ſhould be brought about, viz. *That the Holy Ghoſt ſhould come upon her, and that the Power of the Higheſt ſhould overſhadow her.* By furniſhing her with an Example of ſomewhat of like nature in her Couſin *Elizabeth*; and by confirming her from the Power of God, to which nothing is impoſſible. V. 35.

Q. *What effect had this upon the bleſſed* Virgin?

A. She demonſtrated an entire Faith and perfect Obedience in her Reply. *Behold the Handmaid of the Lord, be it unto me according to thy Word.* Neither is it to be doubted, but that upon her Conſent and Deſire, the Promiſe began to be fulfilled, and the *Son of God* became *incarnate*, and was made Man, taking upon him humane Nature, Body and Soul. V. 38.

Q. *How does the* Bleſſed Virgin *expreſs* her Joy *and* Gratitude *upon this occaſion?*

A. In that admirable *Hymn* called the *Mag-*
Luke 1. 46. *nificat*, wherein ſhe ſhews ſuch a thankful ſenſe of the great Honour that was conferred upon her, and expreſſes at the ſame time, in ſo full a manner, her Humility and Devotion, as well as the infinite Power and Goodneſs of God, that it appears, as ſhe was highly *favoured*, ſo ſhe was alſo full of *Grace*, and had a Mind plentifully enrich'd with the Gifts of God's Holy Spirit. This *Hymn* was ſo reſpected among the Primitive Chriſtians, that they uſed it as a part of their Devotions; and the *Church* of *England* has retained it in her *Divine Service*, as proper to expreſs the pious Affections of godly and devout Minds.

Q. *What may we learn from this* Hymn *we ſo frequently repeat?*

A. The infinite Mercy and Goodneſs of God in ſending his Son into the World to redeem us from a ſtate of Sin and Miſery when we were Enemies to him by our evil Works. That all the Faculties of our Souls, our Reaſon, our Will and our Affections, ought to be employed in bleſſing and praiſing his holy Name; and tho' we cannot add to his Greatneſs, yet we are then ſaid *to magnifie the Lord*, when we publiſh and proclaim to the World our ſenſe of his mighty Perfections. That the beſt Method to engage God's Favour, is to govern all our Actions by a fear to offend him. That to obtain the Bleſſings of Heaven we muſt have a great ſenſe of our want of them. That we may advance our ſelves into the Rank of thoſe that had the great Honour of being related to our Saviour, by conceiving Chriſt in our Hearts by Faith and Obedience, for by *doing the Will of God*, we are eſteemed

by

by him as his *Brethren*, *Siſters*, *and Mother*. Mat. 12. 50.

Q. *Has this* Feſtival *only a Relation to the Bleſſed Virgin* Mary?

A. It has farther a particular reſpect to the *Incarnation* of our bleſſed *Saviour*; who being the *Eternal Word* of the *Father*, was at this time made Fleſh. And thus this Feſtival is by *Athanaſius* reckon'd as one of the chiefeſt that relate to our *Lord*; whether we conſider the Order and Method of thoſe things that the *Evangeliſts* declare concerning our *Saviour*, or the profound Myſtery we this Day celebrate.

Q. *What are we to* believe *concerning the* Incarnation?

A. That the Son, which is the Word of the Father, begotten from everlaſting of the Father, the very and eternal God, of one Subſtance with the Father; took Man's Nature in the Womb of the bleſſed Virgin, of her Subſtance; ſo that two whole and perfect Natures, that is to ſay, the Godhead and Manhood, were joined together in one Perſon, never to be divided, whereof is one Chriſt, very God and very Man; who truly ſuffered, was crucified, dead and buried, to reconcile his Father to us, and to be a Sacrifice not only for the Original Guilt, but alſo for the Actual Sins of Men. Artic. 2.

Q. *What do you mean by the* Godhead *and* Manhood *being joined together in one* Perſon, *whereof is one* Chriſt?

A. The true Deſign of the Church, in uſing the word *Perſon*, was to expreſs a *Vital Subſtantial Union*; as that thence did reſult a true proper communication of Names, Characters, and Properties, from the *two Natures* to the *Perſon* made up of them. For tho' the *Eternal Word*

Word was a *Perſon* before the *Incarnation*, yet he is not conſidered under the ſame formal Notion after it. Before he ſubſiſted only in the *Divine Nature*, afterwards in the *Humane* as well as the *Divine*; yet without any change or alteration, but under both reſpects continues but one and the ſame *Perſon*.

Q. *But are there not many* Difficulties *and* Abſurdities *that flow from attributing the* Actions, Paſſions *and* Properties *of two ſuch diſtinct* Natures *as the* Humane *and* Divine *to the ſame Subject*, viz. *our bleſſed* Saviour?

A. Tho' they are abſolutely inconſiſtent in themſelves, and cannot be affirmed of the *ſame Nature*, yet they may and muſt be averred of the *ſame Perſon*, who is made up of both. And this will plainly appear, if we conſider it in Perſons compounded of two diſtinct parts, as Men made of *Body* and *Soul*. Eating, drinking and walking, are perform'd chiefly by the Miniſtry of the Body; knowing, conſidering, willing, and chuſing, proceed from the Soul; yet it is the Perſon made up of both, who is ſaid to eat and drink, to underſtand and chuſe. Thus Colour, Features, and Symmetry, from whence ariſes Beauty, cannot be in the Soul, which is immaterial; Learning and Vertue, Wiſdom and Righteouſneſs, cannot inhere in the Body, becauſe being Matter, it is not a Subject capable of them; for which reaſon 'twould be abſurd to ſay, the Soul is white or black, beautiful or deformed; or on the other hand, to ſay the Body is wiſe or fooliſh, learned or ignorant, juſt or unjuſt; yet of the Man who is made up of both theſe parts, all theſe may be truly and properly affirmed. This being remembred, 'twill help us to ſolve the

ſeeming

ſeeming Difficulties and Abſurdities, of attributing the Actions, Paſſions, and Properties of two ſuch *diſtinct Natures* as the Humane and Divine to the ſame Subject, *viz.* our bleſſed Saviour.

Q. *Why is the bleſſed Virgin* Mary *ſtiled the* Mother *of* God?

A. Becauſe the ſecond *Perſon* in the *bleſſed Trinity*, the Son of God, by virtue of an eternal Generation, vouchſafed to deſcend from Heaven, and to ſtoop ſo low as to enter into the Womb of the Virgin; where being united to our Nature, which was formed and conceived there; he ſubmitted to a ſecond Generation according to the Fleſh. So that this Son of God was truly the Son of the Virgin, and conſequently ſhe that brought forth the Man, was really the Mother of God; and by her Couſin *Elizabeth* ſhe is ſtiled the *Mother of her Lord*, which Word *Lord* was counted equivalent to the Word God. Luke 1.43.

Q. *But can the* Divine Nature *be born, and ſuffer, and dye, and be buried, and riſe from the Grave?*

A. No, it cannot; and ſo wild a Thought has always been diſclaimed by all Orthodox Chriſtians, with the utmoſt abhorrence and deteſtation. But this they have ſaid, that he was *God*, that was made of a Woman, who was ſeen and handled; who was arraigned, condemned, and crucified, and afterwards laid in the Grave; not indeed in his *Divine* but Humane Nature; but it was *one* and the *ſame Perſon* which ſubſiſted in both Natures.

Q. *What* Inſtances *are there in* Scripture *that juſtifie the manner of theſe Expreſſions?*

A. John

John 1. 27, 30. *A. John Baptiſt* ſays, *that he who cometh after me, was before me*; which could not be true if affirmed of the ſame *Nature*, but yet was verified of the ſame *Perſon*. St. *Peter* af-
Mat. 16. 13, 16. firms, That the *Son of Man* was *the Chriſt, the Son of the living God*. *Chriſt* avers of himſelf, That he was the *Son of God*, truly and properly, as his Words were underſtood by his Friends and Enemies. The Apoſtles ſtill preach the ſame Doctrine, that the Church was purcha-
Acts 20. 28. ſed with the *Blood of God*. That the Man
1 Cor. 2. 8. whom the *Jews* crucified, was the *Lord of Glory*. The *ſame Lord* who was nailed to a Croſs, was afterwards laid in the Grave, and roſe from thence; and this *Lord was God*.

Q. *It being ſufficient, as to the* Myſtery *of the* Incarnation, *that when our* Saviour *was conceived and born, his* Mother *was a* Virgin; *what is reaſonable to believe concerning her continuing in the ſame ſtate of* Virginity?

A. The peculiar Eminency, and unparallell'd Privilege of that Mother; the ſpecial Honour and Reverence due unto that Son, and ever paid by her; the regard of that *Holy Ghoſt* that came upon her; the ſingular Goodneſs and Piety of *Joſeph* to whom ſhe was eſpouſed; have perſuaded the Church of God in all Ages to believe, that ſhe ſtill continued in the ſame Virginity, and therefore is to be acknowledged the *ever Virgin* Mary.

Q. *How ought we to reverence the bleſſed Virgin* Mary.

A. By entertaining a great Opinion of her Vertue and Piety, who had the great Honour of being the Mother of the *Meſſiah*. It being reaſonable to believe, that a Perſon choſe for that

that purpoſe, was endowed with great Excellencies; and the rather, becauſe ſhe maintained ſo lively a Senſe of her own Unworthineſs to receive ſo great an Honour, and when ſhe was advanced to be the Mother of the World's Saviour, ſeeks no greater Title, than to be ſtiled *Handmaid of the Lord.* But not to invocate her; becauſe we are directed in Scripture to offer up all our Prayers in the Name, and thro' the Mediation of Jeſus Chriſt only; beſides, the Church of God in the three firſt Ages, makes no mention of it; neither are there any Footſteps of that Practice to be found among them. Luke 1. 38.

Q. *What may we learn from the* Obſervation *of this* Feſtival?

A. To admire and adore the great Goodneſs of God manifeſted in the Incarnation of the Eternal Word; thereby ſhewing that he thought nothing too great nor too dear to part with for our ſakes; and the wonderful Humility and Condeſcenſion of our Saviour, who ſtoop'd ſo low when he undertook the Work of our Redemption. To expreſs great Modeſty and Confuſion when we meet with the Praiſes and Applauſe of the beſt of Men, from a true Senſe of our own Unworthineſs, and by Silence and Fear to guard our ſelves from Vanity. To endeavour to anſwer the Deſign of our Saviour's being made Man, that we might become like unto God, and be made Partakers of the Divine Nature; and that Chriſt might be formed in us, and that we might put on the Lord Jeſus Chriſt, by making no Proviſion for the Fleſh, to fulfil the Luſts thereof. That as he was pleaſed to be united to our Nature, ſo we may

may make it the great Care and Buſineſs of our Lives, to be really and ſpiritually united to him.

Q. *How are* Chriſtians united *to Chriſt?*

A. This Union is formed by *Baptiſm*, when they are made Members of Chriſt's *Myſtical* Body the *Church*, whereof he is the Head, and wherein they profeſs to believe what he has revealed, and to perform what he has commanded, and engage to govern their Lives by that Goſpel he has publiſh'd to the World. And all the Metaphors in Scripture that deſcribe this Relation, plainly refer to their being Members of the Chriſtian Church. Now this Union is farther maintained by preſerving Communion with the Church, in Prayers, and in the Sacrament, and by living in a regular Subjection to, and ſtrict Union with our ſpiritual Governours the Biſhops and Presbyters, Chriſt's Repreſentatives here upon Earth.

Q. *Does this outward and viſible* Profeſſion *convey to us all the* Privileges *of being* Members *of* Chriſt?

A. By being made Members of the *Chriſtian Church*, we are in ſome meaſure entitled to all thoſe Privileges that are derived from Chriſt our Head; but yet we can never be made effectually Partakers of them, except we perform thoſe Conditions upon which thoſe great Bleſſings were promiſed; we muſt be true to our *Baptiſmal Covenant*, we muſt renounce all Sins, which are the Works of the Devil, and thoſe falſe and corrupt Maxims which govern the World, and mortifie the ſinful Luſts of the Fleſh; we muſt ſubject our Underſtandings to the Obedience of Faith, and keep God's Ho-

ly

ly Will and Commandments, and walk in the ſame all the Days of our Lives, if ever we pretend to be really united to our Saviour, and expect the Benefit of ſuch a ſpiritual Relation.

Q. *What are the great* Privileges *that reſult from this* Union, *from our being living* Members *of Chriſt's* myſtical *Body?*

A. The gracious Promiſes of Pardon and Forgiveneſs of Sin upon our true Repentance. The Aſſiſtance of God's bleſſed Spirit, and the Influences of his Grace to enable us to work out our Salvation. The Benefit of Chriſt's Interceſſion in Heaven, where he is an Advocate for us with the Father. A ſhare in all thoſe Promiſes of Care and Protection made to the Church. And, to encourage our Perſeverance, an *Inheritance incorruptible and undefiled, a Crown of Glory that fadeth not away*; for tho' all Mankind are in the Hands of God's unlimited Goodneſs, yet his covenanted Mercies are the peculiar Lot and Portion of Chriſtians, the Members of Chriſt's myſtical Body.

The PRAYERS.

I.

I Beſeech thee, O Lord, pour thy Grace into my Heart, that as I have known the Incarnation of thy Son Jeſus Chriſt by the Meſſage of an Angel; ſo by his Croſs and Paſſion I may be brought unto the Glory of his Reſurrection, thro' the ſame Jeſus Chriſt our Lord. *Amen.*

For the Benefit of Chriſt's Death.

II. I

II.

Praiſe for the Incarnation.

I Deſire, O Lord, to bleſs and praiſe thy infinite Goodneſs, which took Compaſſion upon Mankind in his greateſt Miſery; and has provided ſo admirable a Remedy, by ſending thy only begotten Son into the World to recover our corrupt and degenerate Nature; and by the Purity of his Doctrine, the Example of his Life, and the Sacrifice of his Death, to purchaſe eternal Happineſs for us, and to direct and lead us into the way to it. All Glory be to our great Redeemer and Saviour, who came down from Heaven, that he might carry us thither, and took human Nature upon him, that we thereby might be made Partakers of a Divine Nature, and humbled himſelf to Death, even the Death of the Croſs, that he might exalt us to Glory and Honour. Unto him that was as upon this Day, incarnate, to our Lord Jeſus Chriſt, who has loved us, and taken our Nature upon him, and hath made us Kings and Prieſts unto God and his Father, to him be Honour and Praiſe, Dominion and Power, now and for ever. *Amen.*

III.

For Imitation of the Bleſſed Virgin.

GRant, O Lord, by the Aſſiſtance of thy Grace, that I may moſt heartily comply with thoſe great things which thou haſt done and deſigned for my Salvation: Teach me readily to obey thee, as the Angels do in Heaven: Give me Purity and Piety, Prudence and Modeſty; thoſe Vertues which made the bleſſed Virgin ſo highly favoured: That my Employ-

Employment may be always holy, that my Affections may not be ſet upon this World; that as much as my Condition of Life will bear, I may frequently retire both from the Buſineſs and Enjoyments of it: That by Prayer and Meditation I may have my Converſation above: That by believing the Goſpel of Chriſt I may entertain him in my Heart, and by Obedience to his Laws publiſh him to the World: That he may dwell in me for ever, and that I may for ever dwell with him above, in Manſions of Glory to all Eternity. *Amen.*

CHAP. XV.

Eaſter-Sunday. A Moveable Feaſt.

Q. WHat Feſtival *does the Church this Day obſerve?*

A. The Great *Feſtival* of the Anniverſary Commemoration of our Saviour's *Reſurrection.* Which for its Antiquity and Excellency challenges the Precedence of all other *Feſtivals?*

Q. *How ancient is the Obſervation of this* Feſtival?

A. As ancient as the very times of the Apoſtles, as is clear to thoſe that are converſant in the Affairs of the Primitive Church. In thoſe purer Times the only Diſpute being not about the thing, but the particular Time when the *Feſtival* was to be kept.

Q. *What was the ſtate of the* Controverſie *about keeping* Eaſter?

A. The *Aſiatick* Churches kept their *Eaſter* upon the ſame Day the *Jews* obſerved their Paſſover, *viz.* the *fourteenth* Day of their firſt *Month*, chiefly anſwering our *March*; and this they did upon what Day of the Week ſoever it fell: And from hence they were ſtiled *Quarto-Decimans*; keeping *Eaſter* upon the Fourteenth Day after the Appearance of the Moon. The other Churches, eſpecially thoſe of the *Weſt*, kept *Eaſter* upon the *Lord's Day* following the Jewiſh Paſſover. Theſe latter pleaded *Apoſtolical* Tradition, the *Aſiaticks* the Practice of the *Apoſtles* themſelves.

Q. *When was this* Controverſie *determined?*

A. In the great Oecumenical Council of *Nice*, aſſembled by the Emperor *Conſtantine*; wherein it was ordained, that *Eaſter* ſhould be kept upon one and the ſame Day throughout the World, not according to the Cuſtom of the *Jews*, but upon the *Lord's Day*; which Decree was ratified and publiſhed by the *Imperial* Letters to all the Churches.

Q. *What are we Chriſtians obliged to believe, concerning the* Reſurrection *of Jeſus Chriſt?*

A. That the Eternal Son of God, who was crucified and died for our Sins, did not long continue in the ſtate of Death; but on the third Day by his infinite Power did revive and raiſe himſelf, by re-uniting the ſame Soul to the ſame Body which was buried, and ſo roſe the ſame Man.

Q. *What*

Q. *What Proof is there of our Saviour's* Reſurrection *from the Dead?*

A. The Teſtimony of ſufficient and credible Witneſſes, which is the only Evidence a Matter of Fact is capable of receiving. And then a Witneſs may be ſaid to be ſufficient and credible, when he is throughly informed concerning the Fact of which he teſtifies, and is faithful in the relation of it.

Q. *What Teſtimony have we of our Saviour's* Reſurrection?

A. The pious *Women*, which thought with ſweet Spices to have anointed him dead, found him alive. The *Apoſtles*, who convers'd with him frequently after his *Reſurrection*, were ſatisfied he had a real Body, *by his eating and drinking with them.* St. *Thomas* did not believe, till he had ſearched the *Holes that the Nails had made in his Hands, and thruſt his Finger into his Side.* The reſt of the Diſciples teſtifie the ſame, to whom he alſo appeared, even to *five hundred Brethren at once.* After that he was ſeen of *James*; appeared to St. *Stephen* at his Martyrdom, and to St. *Paul* at his Converſion. Mark 16. 1. Mat. 28. 9. John 21. 20. 27. 1 Cor. 15. 6, 7. Acts 7. 55. 9. 5.

Q. *'Tis plain the* Witneſſes *were throughly informed in the Matter of Fact, how does it appear they were* faithful *in relating it?*

A. They being plain illiterate Perſons, 'tis unlikely they ſhould be skilled in the Art of deceiving; beſides the Doctrine they taught forbad all Falſhood upon Pain of Damnation; ſo that the ſealing the Truth of this Fact with their Blood, is a ſufficient Evidence of their Sincerity.

Q. *The Teſtimony of an* Adverſary *is of*

great force; do his Enemies *any way confirm this Truth?*

A. Thoſe Soldiers that watched at the Sepulchre, and pretended to keep his Body from the Hands of the Apoſtles; they which felt
Mat. 28. 3. the Earth trembling under them, *and ſaw the*
4. 11. *Countenance of an Angel like Lightning, and his Raiment white as Snow*; they who upon this Sight did *ſhake*, and *became as dead Men*, while he whom they kept became alive; even
Mat. 28. 11. ſome of theſe *came into the City, and ſhewed unto the chief Prieſts all the things that were done.*

Q. *Is there any farther* Teſtimony *in this Caſe than that of Men?*

A. Yes; the *Angels* bare Evidence to the
Mat. 28. 2. truth of it. One *came and rolled back the Stone from the Door, and ſat upon it*, ſaith
Joh. 20. 12. St. *Matthew: Two*, ſaith St. *John*, *in white, ſitting the one at the Head and the other at the Feet, where the Body of* Jeſus *had lain*, ſaid unto the Women, *why ſeek you the living among the dead, he is not here but is riſen.*

Q. *Why did not our* Saviour *appear to the whole* Jewiſh *Nation for their Conviction, as well as to his Followers?*

A. Becauſe it was only of abſolute Neceſſity, that thoſe who were to be the firſt *Publiſhers* of the *Goſpel*, ſhould have the utmoſt Evidence and Satisfaction concerning the Truth and Reality of *Chriſt's Reſurrection*; for by the ſame Reaſon that he was obliged to have appeared to the *Jewiſh Nation*, it may be proved, that the whole *Roman Empire* ought to have had the ſame Advantage, and that he ſhould have ſhewn himſelf to all the ſeveral ſucceeding

ſucceeding Ages of the World. Moreover, the *Jews* by their malicious Reſiſtance of the Evidence of our Saviour's Miracles, even of the greateſt, of raiſing *Lazarus* from the Dead, had made themſelves unworthy and incapable of ſo extraordinary a way of Conviction; and for their obſtinate Infidelity joyned with their cruel Uſage of the *Son* of *God*, were determined for Objects of God's Wrath.

Q. *Why was it neceſſary* Chriſt *ſhould* riſe *from the* Dead?

A. To ſhew the Debt he died for was diſcharged, and that his Satisfaction was accepted. *If Chriſt be not riſen, ye are yet in your Sins.* And moreover, to prove himſelf to be the *Meſſiah*, and to evidence the Truth and Divinity of his Doctrine; he had appealed to it as a Sign of his *being a true Prophet*; and therefore by the way of Trial, which God preſcribed the *Jews*, *viz.* The *Accompliſhment of Predictions*, he had appeared to be a falſe Prophet had he failed in it. *So that if Chriſt be not riſen, your Faith is vain.* God having raiſed our Saviour from the Dead, after he was condemned and put to Death, for calling himſelf the *Son of God*; is a Demonſtration, that he really was the *Son of God*; and if he was the *Son of God*, the Doctrine he taught was true and from God.

1 Cor. 15. 17.

Mat. 12. 38, 39, &c. Deut. 18. 21, 22.

Q. *How long did* Jeſus Chriſt *abide in the ſtate of the Dead?*

A. He roſe the *third* Day, before his Body ſaw Corruption.

Q. *How can our Saviour be ſaid to have been* three Days and three Nights in the Heart of the Earth, *when there were only part of*

two Days, and one entire Day between?

A. That is, *three Days*, according to the common Computation of Days, both ancient and modern, and particularly in Scripture reckoning. Thus *Lazarus* is said to be *four Days dead*, tho' the *fourth Day* whereon he was raised was one of them. *Eight Days* are said to be *accomplished for Christ's Circumcision*, but the Day of his Birth and Circumcision too, went both into that Reckoning.

Joh. 11. 39.

Luke 2. 21.

Q. *How is the* Resurrection of Christ *an Argument of our* Resurrection?

A. Because by his *rising from the Dead he became the First-Fruits of them that slept*; which First-Fruits among the *Jews* were a Pledge and Earnest of a future Harvest. And this secures our Resurrection to Eternal Life, that he who hath promised to raise us up, *did raise himself from the Dead.* We are the Members of that Body of which Christ is the Head; if the Head be risen, the Members cannot be far behind.

1 Cor. 15. 20.

Q. *Wherein shall the* Blessedness *of the* Resurrection *of good Christians consist?*

A. In the mighty Change which shall be made in their vile and mortal Bodies, and the glorious Qualities they shall be invested withal. And in the consequent Happiness of the whole Man, of the Soul and Body united and purified.

Q. *How did the Primitive Christians chiefly express their* Joy *upon this* Festival?

A. It was famous for Works of Mercy and Charity. The *Emperors* were wont by their *Imperial* Orders to release Prisoners, unless they were detained for very heinous Crimes.

And

And all the reſt of the People, both of Clergy and Laity, ſtrove to contribute largely and liberally to the Poor; that ſuch as begg'd Relief might be able to rejoyce, when the common Fountain of our Mercies was remember'd, and herein they are fit Patterns for our Imitation.

Q. *What may we learn from the Commemoration of our Saviour's* Reſurrection?

A. To eſtabliſh our ſelves in the Belief of his holy Religion, which receives the utmoſt Confirmation by his Reſurrection. To quicken our Repentance, ſince we are now aſſured, that he has made full Satisfaction for our Sins, and that by believing in him we may obtain Remiſſion of them, and the Juſtification of our Perſons. To riſe from the Death of Sin to the Life of Righteouſneſs, that being qualified with the Graces of God's Holy Spirit, we may be meet to be accounted *Children of the Reſurrection.* To live under a lively Senſe of that Happineſs he has compleatly purchas'd for us by riſing from the Dead. To ſet our Affections upon things above; to breathe after that State of unſpeakable and endleſs Joy, that perfect Freedom from Sin and Miſery.

Q. *What do you mean by* ſeeking and ſetting our Affections *upon things above?*

A. Such a frequent and ſerious Conſideration of that happy and glorious State which is prepared for good Men in another World, as may engage our conſtant and ſincere Endeavours in obtaining it. Such a Conviction of the Excellency of thoſe Heavenly Joys as may determine our Wills to prefer them before all the Honours and Riches of this World; and wing

all the Faculties of our Souls to the swiftest Prosecution of them.

Q. *When may we be said to set our* Affections *on things* above?

A. When we govern all our Actions with a respect to the next Life, and make it our great Business to please God, who is the first and
Rom. 6. 22. chiefest Good; *For our Fruit must be unto Holiness, before our End can be Everlasting Life.* When we have a low and mean Opinion of the Enjoyments of this World, in Comparison of those of the next; and are ready to part with what is most dear to us to secure our Eternal Inheritance. When we are zealous and industrious in doing all the good we can, and bear all the Miseries and Calamities of Life with Patience and Resignation, without murmuring, without despondency, because they
Rom. 8. 18. are not *worthy to be compared with the Glory that shall be revealed.* When we frequently entertain our selves with Spiritual Subjects, and embrace all convenient Opportunities of conversing with God by Prayer, and by approaching his holy Table; and had rather be
Psal. 84. 10. *Door-keepers in the House of God, than to dwell in the Tents of Wickedness.* When we can look upon Death as a Passage to a blessed Immortality, and welcome its Approach, not only without Fear, but with Comfort and Sa-
2 Cor. 5. 1. tisfaction. *Knowing that when this earthly Tabernacle shall be dissolved, we shall have a House not made with Hands, eternal in the Heavens.*

The

The PRAYERS.

I.

ALmighty God, who through thy only begotten Son Jesus Christ, hast overcome Death, and opened unto us the Gate of Everlasting Life; I humbly beseech thee, that as by thy special Grace preventing me, thou dost put into my Mind good Desires, so by thy continual Help I may bring the same to good Effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, World without end. *Amen.*

For the blessed Effects of Christ's Resurrection.

II.

ALmighty Father, who hast given thine only Son to die for our Sins, and to rise again for our Justification; grant me so to put away the Leaven of Malice and Wickedness, that I may always serve thee in Pureness of Living and Truth, through the Merits of the same thy Son Jesus Christ. *Amen.*

For conversion from Sin.

III.

IT is very meet, right, and my bounden Duty, that I should at all Times and in all Places, give Thanks unto thee, O Lord, holy Father, Almighty Everlasting God: But chiefly am I bound to praise thee, for the glorious Resurrection of thy Son Jesus Christ our Lord; for he is the very Paschal Lamb which was offered for us, and hath taken away the Sin of the World, who by his Death hath destroyed Death, and by his rising to Life again, hath restored us to

Thanksgiving for Christ's Resurrection.

to Everlasting Life: Therefore with Angels and Archangels, and with all the Company of Heaven, I laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most High. *Amen.*

IV.

For the effects of Christ's Resurrection.

BLessed Jesus, who hast triumph'd over the Powers of Darkness, and conquer'd Hell and the Grave; who by thy glorious Resurrection hath made known the Power of thy Divinity, and proved thy self to be the true *Messias*; keep me stedfast in this Faith, and grant that all the Actions of my Life may testifie the Reality and Sincerity of my Belief; make me to rise from the Death of Sin to the Life of Righteousness; that as I am buried with thee by Baptism, I may mortifie all my corrupt Lusts and Affections; and no longer esteem the Pomps and Vanities of this wicked World; and by being conformed to the Likeness of thy Resurrection, may put on the new Man, which after God is created in Righteousness and true Holiness; that I may place my Affections entirely on things above, and spend the remaining part of my Life to secure that Happiness thou hast purchased for me; that by thy Strength I may fight against all my ghostly Enemies, and by thy Power overcome them. Suffer not the Thoughts of Death to be any longer uneasie to me, since thou hast taken out the Sting, and divested it of any power to hurt: But teach me to look upon it as a Deliverance from Sin and Sorrow, and as a Passage to a happy

happy Eternity; that when I shall depart this Life I may rest in thee, and at the general Resurrection at the last Day be found acceptable in thy sight O Lord, my Saviour and my Redeemer. *Amen.*

CHAP. XVI.

Easter Munday.

Q. *What shews the great* Solemnity *of the* Easter Festival.

A. The particular Care the Church has taken to set apart the two following Days after the Sunday, for the exercise of Religious Duties; to the end that we might have leisure to confirm our Faith in the grand Article of our Saviour's Resurrection, and to exert our devout Affections in all those happy Consequences that are deducible from it.

Q. *What are the* Consequences *deducible from our* Saviour's Resurrection?

A. That tho' thro' the fall of *Adam*, we are all made subject to Death, yet that our Souls, when separated from our Bodies, shall live in another State; and that even our Bodies, tho' committed to the Grave and turned to Dust, shall, at the last Day, rise again, and be united to our Souls; and being thus united and purified, the whole Man, Body and Soul, is made capable of Happiness to all Eternity. By our Saviour's *rising from the Dead, he is become the first Fruits of them that sleep*; and he who

who has promised to raise us up, did raise himself from the Dead, which is a security for us that he will make his word good.

Q. *What do you mean by the* Soul?

A. An *immaterial Principle* in Man distinct from the Body; which is the cause of those several Operations, which by inward Sense and Experience we are conscious to our selves of; it is that whereby we think and remember, whereby we reason and debate about any thing, and do freely chuse and refuse such things as are presented to us.

Q. *What do you mean by the* Immortality *of the* Soul?

A. That this immaterial Principle in Man, called the Soul, is so created by the Divine Wisdom and Goodness as not to have in it self any Composition or Principles of Corruption; but that it will naturally, or of it self, continue for ever, and will not by any natural decay or power of Nature be dissolved or destroyed; that when the Body falls into the Ground, this Principle will still remain and live separate from it, and continue to perform all such Operations towards which the Organs of the Body are not necessary, and not only continue, but live in this separate State so as to be sensible of Happiness and Misery. But yet nevertheless it depends continually upon God, who has power to destroy and annihilate it, as he can all other Creatures, if he should so think fit.

Q. *What* proof *have we of the* Soul's Immortality?

A. That there is an immaterial Principle in Man distinct from the Body, which shall continue for ever capable of Happiness and Misery, has

has great probability from the evidence of Reaſon, and natural Arguments incline us to believe it: But that which gives us the great aſſurance of it, is the Revelation of the Goſpel, whereby *Life and Immortality is brought to light*. This is the only ſure Foundation of our Hopes, and an Anchor for our Faith; becauſe the Authority of God is above all Reaſon and Philoſophy; other Arguments may be diſputed, but this leaves no place for doubt, having, in a manner, made it viſible to us by our Saviour's riſing from the Dead. 2 Tim. 1. 10.

Q. *What are the* Arguments *from* Reaſon *in their own Nature apt to perſuade us, that the* Soul *is* immortal?

A. The Arguments from Reaſon may be taken from the Nature of the Soul it ſelf, and thoſe ſeveral Operations, which we are conſcious to our ſelves of, and which cannot without great violence to Reaſon be aſcribed to Matter. From the univerſal conſent of Mankind, which ſhews it to be a natural notion and dictate of the Mind. From thoſe natural Notions we have of God, and of the Eſſential difference of Good and Evil: And from the natural Hopes and Fears of Men. Theſe are ſuch Arguments as in reaſon the nature of the thing will bear; for an Immortal Nature is neither capable of the evidence of Senſe, nor of Mathematical demonſtration, and therefore we ſhould content our ſelves with theſe Arguments in this matter, ſo far as to ſuffer our ſelves to be perſuaded that it is highly probable; the thorow belief of it can only be fixt upon Revelation.

Q. *How*

Q. *How does it appear that the* Soul *is* Immortal *from the* Nature *of the* Soul *it ſelf?*

A. Becauſe thoſe ſeveral Actions and Operations which we are conſcious to our ſelves of, ſuch as Perception, Memory, Liberty and the ſeveral Acts of Reaſon and Underſtanding, cannot without great violence be aſcribed to Matter, or be reſolved into any bodily Principle, and therefore we muſt attribute them to another Principle different from Matter, and conſequently immortal and incapable in its own Nature of Corruption. It is by this Principle in us, that we abſtract, compare, infer and methodize, and by which we conceive many things, which no material Phantaſms can repreſent to us, as Relations, Proportion, and Proportionality, as the Geometricians call the relation of one Proportion to another. In like manner the notions we have of Truth and Falſehood, right and Wrong, Good and Evil, which nothing that comes into our Minds by the Senſes can repreſent to us.

Q. *But cannot the* infinite Power *of* God *endow* Matter *with a* capacity *of* Thinking?

A. The extent of infinite Power, and of the capacities of material Nature, are ſuch ſecrets to us, that it is hard to pretend to ſtrict demonſtration againſt either of them. But this is not fairly urged by the Men of Reaſon and Philoſophy, which ſhews their Cauſe very indefenſible; becauſe if Men will reaſon about ſuch Matters, all ſuch Appeals ſhould be laid aſide, and they ſhould only argue from their own Senſations, and from the known appearances of Nature; for tho' it is difficult to pretend to ſay what infinite Power can or cannot do,

do, yet, according to the known Principles of Philoſophy, there is no relation between Matter and Thought; nay, as far as we can judge and utter incapacity in Matter to Think; and it ſeems not intelligible, how God ſhould ſuper-add to Matter this faculty of Thinking, unleſs he change the Nature of Matter, and it may as well be maintained, that God by his Omnipotence may ſuper-add to Immaterial Beings the faculty of Extenſion and Diviſibility, which would be to make them quite other things than they are; when we ſeek for natural Evidence, we muſt be content with ſuch Evidence as Senſe and Reaſon, and the Philoſophy of Nature afford; and at the ſame time there is not any pretence of Reaſon againſt the poſſibility of an immaterial Principle in Man diſtinct from Body.

Q. *But what do ſeveral of the* Ancient Fathers *of the* Church *mean when they aſſert that the* Soul *is not* properly Immortal?

A. Their Expreſſions are not to be taken in a rigorous Senſe, for they ſpake not in oppoſition to the Chriſtian Opinion of the Soul's Immortality, but in oppoſition to the extravagant Notions of ſome pretended *Platoniſts* who taught ſuch an Immortality of the Soul as implied neceſſity of Exiſtence: For the reaſon they give why Souls ought not to be call'd Immortal, is becauſe they *had a beginning, and depend continually upon God for the preſervation of their Being*; in which ſenſe neither are the Angels themſelves immortal but God himſelf, who, as St. *Paul* expreſſes it, *only hath immortality*. And the Paſſages wherein they affirm that *Immortality, is not the neceſſary Condition of our Nature, but*

Juſt. Mart. Dial. cum Tryph.

1 Tim. 6. 16.

but the Reward of our Virtue, are all plainly meant not of perpetuity of duration, but of the eternal indefectible Happineſs of Heaven, in which ſenſe the word *Immortality* is uſed by them, as alone deſerving that glorious Title, notwithſtanding that they affirm the oppoſite State to be of equal Duration and Perpetuity.

Lact. lib. 7. § 5.

Q. *But if whatever has a* Principle *of* ſenſitive Perception *is* Immaterial, *and conſequently* immortal, *will it not follow that the* Souls *of* Brutes *muſt be* immortal?

A. That there is a Spirit in a Beaſt diſtinct from its Body, and ſeparated from it by Death we learn from *Solomon*; and that they are not meer Machines and Engins without real Senſation, is as evident to us, as that other Men have Senſations; for the Brute Beaſts appear to have all the five Senſes as truly and exactly as any Man in the World. But yet it will not follow that their Souls are immortal in the ſenſe we attribute Immortality to the Souls of Men, becauſe they are not capable of the exerciſe of Reaſon and Religion. For the immortality of Mens Souls conſiſts not only in a capacity of living in a ſeparate ſtate, but living ſo in that ſtate as to be ſenſible of Happineſs and Miſery; for they are not only endowed with a faculty of Senſe, but with other faculties that do not depend upon, or have any connexion with Matter. Tho' therefore it ſhould be allowed, that the Souls of Brutes remain when ſeparated from their Bodies, yet being only endowed with a ſenſitive Principle, the Operations of which depend upon an Organical Diſpoſition of the Body, when that is diſſolved, 'tis probable they lapſe into an inſenſible

Eccl. 3.21.

ſible and inactive State; and when the Scene of the ſenſible Things at the end of the World ſhall paſs away, it is not improbable, but that they may return to their firſt nothing, as not farther neceſſary.

Q. *What is the ſecond* Argument *from* Reaſon *to perſuade us that the* Soul *is* Immortal?

A. The univerſal conſent of Mankind which ſhews it to be a natural Notion and Dictate of our Minds. Now when all Men, tho' diſtant and remote from one another, and different in their Tempers, and Manners, and Ways of Education; when the moſt barbarous Nations as well as the moſt polite, agree in a thing we may well call it the Voice of Nature. And that they did thus agree in the belief of the Soul's Immortality, is evident from the Teſtimony of many ancient Heathen Writers, and the conſent of ſeveral credible Hiſtories; nay, the very Idolatries of the *Pagans* themſelves confirm this Truth; for their Gods were no other than dead Men and Women, conſecrated by the ſuperſtition of the People, and worſhip'd with Divine Honours and Religious Ceremonies. Now the leaſt that can be inferred from this is, that they believed that theſe Men and Women they worſhip'd, liv'd after Death, and had an Exiſtence when ſeparated from their Bodies.

Q. *But is it not a great prejudice to this Argument, that the* Epicureans *among the* Philoſophers, *and the* Sadduces *among the* Jews, *denied the* Immortality *of the* Soul?

A. That ſome few inſtances may be brought to the contrary, is no proof that this Notion is not natural; and ſome few Exceptions are

no better Arguments againſt an univerſal Conſent, than ſome few Monſters and Prodigies are againſt the regular Courſe of Nature; for Men may offer violence to Nature and debauch their Underſtandings by Luſt, Intereſt or Pride, and an affectation of ſingularity, which was the caſe of *Epicurus*. And the *Sadduces* from a heat of oppoſition to the *Phariſees* fell into this Error, miſtaking the Doctrine, their Maſter *Sadoc* had ſo often inculcated, *viz. That tho' there were no Rewards and Puniſhments after this Life, yet Men ought to live vertuouſly.* This we are ſure of, the more Men excelled in Piety and Vertue, the more firmly they believed a future State, and 'tis reaſonable to learn what Nature is from the moſt perfect Patterns. And that the ſenſe of Nature, in this caſe, is very ſtrong, is evident from the great number of wicked Men in the World, who, notwithſtanding it is their intereſt there ſhould be no Life after this, yet cannot overcome the fears of it.

Q. *What is the* third Argument *from* Reaſon *for the* Immortality *of the* Soul?

A. Thoſe natural Notions we have of God, and of the eſſential difference between Good and Evil, bear great evidence to this Truth: For the belief of a God implies the belief of his infinite Goodneſs and Juſtice: From the firſt we may conclude him inclinable to make ſome Creatures more perfect than others, and capable of greater degrees of Happineſs, and of longer duration; becauſe Goodneſs is communicative and diffuſive, and delights in being ſo; and ſince in Man are found the perfections of an immortal Nature, which are Knowledge

ledge and Liberty, we may infer, that he is endowed with ſuch a Principle as in its own Nature is capable of an immortal duration. From the latter, his infinite Juſtice, we may conclude he loves Righteouſneſs and hates Iniquity; but the Diſpenſations of his Providence in this World being very promiſcuous, that good Men often ſuffer and that for the ſake of Righteouſneſs; that wicked Men as frequently proſper, and that by means of their Wickedneſs, it is reaſonable to believe a future immortal State for the ſuitable diſtribution of Rewards and Puniſhments. And there being a difference between Good and Evil founded in the Nature of Things, it is reaſonable to imagine they will be diſtinguiſhed by Rewards and Puniſhments, but ſince we find that in this World this diſcrimination is not always made, we may conclude there is a future State, where all things ſhall be ſet right, and the Juſtice of God's Providence vindicated, which is the very thing meant by the Soul's Immortality.

Q. *What is the* fourth Argument *from* Reaſon *for the* Soul's Immortality?

A. The natural Hopes and Fears of Men which cannot well be accounted for without the belief of an immortal State after Death. Now common Experience proves the reality of ſuch Hopes and Fears, ſome have been deſirous to perpetuate their Names to Poſterity, and by brave Actions have endeavoured to purchaſe Fame, which would ſignifie nothing if they had not believed they ſhould have exiſted in another World to have enjoyed it. There have been many more, who by the Vertue and Piety of their Lives, by the Juſtice and Honeſty of

their Actions have been raiſed to an expectation of Rewards after Death; and all the Arts of wicked Men have not been able to deliver them from Shame and Horror upon the commiſſion of any wicked Action, tho' covered with the greateſt privacy, and unknown to any one but themſelves. Now what can fill the one ſo full of Hopes, and deject the other with ſuch Fears and Dreads; but that Nature ſuggeſts to them the certainty of an after reckoning when they ſhall be puniſhed for their bad Actions, or rewarded for their good. And indeed the certainty of future Rewards and Puniſhments upon which Mens natural Hopes and Fears are built, is founded in the Nature of God, who is neceſſarily infinitely Good, and infinitely Juſt, and therefore muſt be pleaſed with and approve ſuch Creatures as imitate and obey him, and be diſpleaſed with ſuch as act contrary thereto. And without puniſhing thoſe who preſumptuouſly and impenitently break his Commandments, it cannot be imagined how the Honour of his Laws can be vindicated and maintained.

Q. *What farther* Evidence *and* Aſſurance *had the* Jews *concerning the* Immortality *of the* Soul *and a future State.*

A. They had not only the Evidence of Reaſon in this matter, which was common to them with the reſt of Mankind, but all the Arguments from natural Light received a new confirmation from the Moſaical Diſpenſation. The account *Moſes* gave of the Creation of Man, aſſured the *Jews* of the Divine Original of the Soul, that it was not made of Matter, of the Duſt of the Earth as the Body was, but by the Breath

Breath of God; that it had a near reſemblance to the Divine Nature in Purity and Spirituality, being made after the Image of God; which is a more expreſs proof of its Spiritual and Immortal Nature, than the deductions made from Reaſon. They had the beſt Evidence of univerſal Conſent from the conſtant Faith and Tradition of their Fathers; and they were able to trace this Opinion of the Soul's Immortality from *Abraham* to *Adam* the firſt Man, from whom it deſcended to their progenitors. They had evident inſtances of the Wiſdom and Juſtice of God's Providence in drowning the World, in deſtroying *Sodom* and *Gomorrah* and the Neighbouring Cities, in his ſpecial Favours towards *Abraham*, &c, and in the ſeries of Miracles whereby they were brought out of the Land of *Ægypt*; all which proofs of a Providence facilitate the belief of a future State. And in the Lives of the Ancient *Patriarchs*, they had viſible Examples of the vigour of their Hopes; for theſe preſerved them Vertuous and Innocent, when the reſt of the World lay in Wickedneſs; and that God did intend to encourage good Men with the hopes of Immortality, appeared to them in the inſtances of *Enoch* and *Elias*, who were tranſlated into Heaven without dying after an extraordinary manner. Beſides, the whole œconomy of their Worſhip and Temple, their Rights and Ceremonies, were typical of greater and better things, *the Law having a ſhadow of good things to come.* Heb. 10. 1. The general Promiſes in the Books of *Moſes* of God's bleſſing good Men, and declaring that he was their God even after their Death, were great indications to them of the Happineſs of

another Life. And towards the Concluſion of the legal Diſpenſation, there was yet a clearer Revelation of a future State, as appears from
Ch. 12. 2. *Daniel*, and from the ſeven Brethren cruelly
2Maccab.7. 9. 14. put to Death under the Perſecution of *Antiochus*.

Q. *What farther* Evidence *and* Aſſurance *does the* Goſpel *give us of the* Soul's Immortality?

A. Our Immortality in another State is clearly revealed in the Goſpel, which is called,
Tit. 2. 10. The *Grace of God which brings Salvation, and hath appeared to all Men*, and in another place
Heb. 7. 16. is ſtiled, *The power of an Eternal Life.* And that the Soul is not obnoxious to Death as the Body is, and that it remains after the Death of the Body, is plain from that caution our
Luke 12. 4, 5. Saviour gives to his Diſciples, not to *fear them that kill the Body, and after that, have no more that they can do*; which, as St. *Matthew* expreſſes it, *cannot kill the Soul*, but to *fear him who after he hath killed hath power to caſt into Hell.* The expreſs promiſes of eternal Happineſs, and the no leſs clear threatnings of everlaſting Miſery, do unavoidably ſuppoſe our
Mat. 25. 46. exiſtence in another State to all Eternity. *The wicked ſhall go into everlaſting Puniſhment, but the righteous into Life eternal.* For this cauſe
Heb. 8. 15. our Saviour is called the *Mediator of the New Teſtament, that they which are called might receive the promiſe of the eternal Inheritance.*
1 Joh. 2. 25. *This is the Promiſe*, ſaith St. *John*, *which he*
Joh. 3. 16. *hath promiſed, even eternal Life. God ſo loved the World that he gave his only begotten Son, that whoſoever believes in him ſhould not periſh but have everlaſting Life. Who hath brought*

Life

Life and Immortality to light through the Goſpel. 2 Tim. 1. 10.
All theſe Texts and many more that might be urged, ſufficiently prove, that at Death our Souls ſhall not vaniſh into ſoft Air, but ſhall have an eternal duration in another World. And the Goſpel has farther added ſuch an Argument as lies level to the meaneſt Capacity, and that is a lively inſtance of the thing to be proved *in raiſing Chriſt from the Dead*; who, Acts 17. 30, 31.
after he had converſt fourty Days upon Earth for the ſatisfaction of his Diſciples, aſcended viſibly before them into Heaven, and by fulfilling the Promiſes he had made them, ſufficiently convinced them of his being received into Heaven, and of the Authority with which he was inveſted. So that he who has made theſe Promiſes of Eternal Life, has raiſed himſelf from the Dead, which is enough to convince us that theſe Promiſes are real, and ſhall be made good to us.

Q. *But is not the* Sleep *of the* Soul *till the* Reſurrection *conſiſtent with thoſe* Promiſes *of* eternal Life *made in the Goſpel?*

A. This extravagant Opinion is founded upon the frequent reſemblance that is made in Scripture of Death to Sleep; but this Metaphor in the Holy Writings is only applied to the Body's reſting in the Grave, in order to be awakened out of this Sleep at the Reſurrection, as may appear by conſulting the following Texts, *Dan.* 12. 2. *Mat.* 27. 52. *Acts* 13. 36. 1 *Cor.* 15. 21. and v. 51. 1 *Theſ.* 4. 14. in which places it is uſed with expreſs reference to the Body. But *Sleep* applied to the *Soul* is utterly inconſiſtent with ſeveral Paſſages of Scripture which plainly ſuppoſe the con-

trary. The Parable of the *rich Man* and *Lazarus*, does ſo deſcribe the ſtate of good and bad Men after this Life, that in either of them 'tis irreconcilable with this Opinion of the Sleep of the Soul. And the Promiſe of our Saviour to the penitent Thief, *This Day ſhalt thou be with me in Paradiſe*; ſufficiently implies that his Soul was not in a ſtate of Inſenſibility but in a place of Happineſs. The Reaſon St. *Paul* gives why he and other good Men were willing to be *abſent from the Body*, was becauſe they *were preſent with the Lord*, which muſt needs ſignifie a ſtate of Happineſs and not Inſenſibility. And the force of this Argument to encourage Chriſtians againſt the fear of Death, conſiſts in this, that upon their Diſſolution, they ſhould be admitted to a ſtate of Bliſs, with which the Sleep of the Soul is inconſiſtent.

Q. *How does it appear that the* Chriſtian Evidence *for* another Life *is* greater *than what the World had before?*

A. Becauſe the World never had before the Goſpel Revelation any expreſs Promiſe of immortal Life. The *Jews* had very ſtrong preſumptions from their Law of another and better Life, upon which the moſt of them firmly believed it. And even our *Saviour* himſelf in his Diſpute with the *Sadduces*, urges no ſuch Promiſes, but only argues by conſequence from God's owning himſelf to be the God of *Abraham*, *Iſaac* and *Jacob*. And as the Promiſe of God is a better ſecurity for immortal Life than mere natural Reaſon, ſo a Divine Promiſe exceeds the evidence of natural Reaſon, becauſe it is leſs liable to any of thoſe Objections which weaken

weaken natural Proofs, and has all the certainty which natural Reaſon, as well as Revelation, can give it. And accordingly we find how much ſtronger the belief of immortal Life was after the making theſe Divine Promiſes, than it was before; for this made the Primitive Chriſtians for the ſake of their Religion, deſpiſe this Life and all the Enjoyments of it; this made them ſuffer Perſecution with chearfulneſs, and welcome Torments and Death with Joy and Triumph, and this in ſo many inſtances, not only of Men, but of the weakeſt Age and Sex, that the World never ſaw ſuch wonderful Effects before.

Q. *What* Aſſurance *does the* Reſurrection *of* Chriſt *give us of the* Truth *and* Certainty *of theſe* Promiſes *of* Eternal Life?

A. The Reſurrection of Chriſt is a manifeſt proof of his Divine Authority, and that he was a Prophet ſent from God, who could not give a greater Teſtimony of it, than by raiſing him from the Dead, which is ſo peculiar to our Saviour, that no Impoſtor ever pretended to it. So that conſequently whatever he taught muſt be true, and the Promiſes he made will certainly be fulfilled. And ſince he has kept his word in raiſing himſelf from the Dead, there is no reaſon to diſtruſt him in any thing elſe he has promiſed. By his own Reſurrection from the Dead he has wrought ſuch a Miracle, as is moſt proper to confirm us in the belief of our Reſurrection to eternal Life; for having had power to raiſe himſelf, he cannot want power to raiſe us.

Q. *What effect ſhould the* belief *of the* Soul's Immortality, *and its duration for ever in another State, have upon us?* *A.* It

trary. The Parable of the *rich Man* and *Lazarus*, does ſo deſcribe the ſtate of good and bad Men after this Life, that in either of them 'tis irreconcilable with this Opinion of the Sleep of the Soul. And the Promiſe of our Saviour to the penitent Thief, *This Day ſhalt thou be with me in Paradiſe*; ſufficiently implies that his Soul was not in a ſtate of Inſenſibility but in a place of Happineſs. The Reaſon St. *Paul* gives why he and other good Men were willing to be *abſent from the Body*, was becauſe they *were preſent with the Lord*, which muſt needs ſignifie a ſtate of Happineſs and not Inſenſibility. And the force of this Argument to encourage Chriſtians againſt the fear of Death, conſiſts in this, that upon their Diſſolution, they ſhould be admitted to a ſtate of Bliſs, with which the Sleep of the Soul is inconſiſtent.

Q. *How does it appear that the* Chriſtian Evidence *for* another Life *is* greater *than what the World had before?*

A. Becauſe the World never had before the Goſpel Revelation any expreſs Promiſe of immortal Life. The *Jews* had very ſtrong preſumptions from their Law of another and better Life, upon which the moſt of them firmly believed it. And even our *Saviour* himſelf in his Diſpute with the *Sadduces*, urges no ſuch Promiſes, but only argues by conſequence from God's owning himſelf to be the God of *Abraham*, *Iſaac* and *Jacob*. And as the Promiſe of God is a better ſecurity for immortal Life than mere natural Reaſon, ſo a Divine Promiſe exceeds the evidence of natural Reaſon, becauſe it is leſs liable to any of thoſe Objections which weaken

weaken natural Proofs, and has all the certainty which natural Reaſon, as well as Revelation, can give it. And accordingly we find how much ſtronger the belief of immortal Life was after the making theſe Divine Promiſes, than it was before; for this made the Primitive Chriſtians for the ſake of their Religion, deſpiſe this Life and all the Enjoyments of it; this made them ſuffer Perſecution with chearfulneſs, and welcome Torments and Death with Joy and Triumph, and this in ſo many inſtances, not only of Men, but of the weakeſt Age and Sex, that the World never ſaw ſuch wonderful Effects before.

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A. It ſhould make us prefer the intereſt of our Souls before all the advantages of this Life; nay, it ſhould make us ready and willing to part with every thing that is moſt dear to us in this World to ſecure their eternal welfare; becauſe all the Enjoyments of this World can make us no Compenſation for the loſs of our Souls. It ſhould put us upon great Zeal and Diligence in all the ways of Piety and Vertue; for it is only by ſuch Qualifications that our Souls can be prepared to enjoy the Happineſs of the next Life. It ſhould make us carefully avoid all Sin as the greateſt Enemy to our future Hopes as well as our preſent Quiet. It ſhould wean us from the Love of this World, which was never deſigned for our Happineſs, and is not capable of ſatisfying the Deſires of immortal Souls. It ſhould ſupport us under all the Afflictions of this Life, knowing that here we have no abiding City, but expect one to come. It ſhould comfort us upon the approach of Death, becauſe when this Earthly Tabernacle is diſſolved, we ſhall have a Houſe not made with Hands eternal in the Heavens.

The PRAYERS.

I.

For the bleſſed effects of Chriſt's Reſurrection.

ALmighty God, who, through thy only begotten Son Jeſus Chriſt, haſt overcome Death, and opened unto us the Gate of everlaſting Life; I humbly beſeech thee, that as by thy ſpecial Grace preventing me, thou doſt put into my Mind good Deſires, ſo by thy continual

continual help I may bring the ſame to good effect, thro' Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, World without end. *Amen.*

II.

BLeſſed God, who through thy infinite Goodneſs haſt endowed me with an immortal Soul capable of loving thee, and enjoying thee eternally. It was thy diſtinguiſhing Mercy that rank'd me among the Order of rational Beings, who by their Minds have a relation to the next World, as they have by their Bodies to this. It was thy Goodneſs that gave me an underſtanding to contemplate Divine Things, that beſtowed upon me a Will to chooſe and embrace the chiefeſt Good. O! grant that I may ſo uſe theſe thy precious Gifts, that I may employ them to thoſe Ends and Purpoſes for which thou didſt communicate them to me, that all my Faculties may adore and worſhip thee, the bountiful Source from whence they received their Original; that the great Care and Buſineſs of my Life, may be to provide for that Happineſs which thou haſt made me capable of, and which only can be obtained by a patient continuance in well doing. Let not the Concerns of this ſhort miſerable and uncertain Life, make me neglect the things which are not ſeen, which are Eternal. Let not the faint Images of Honour, and the empty Scenes of Mirth and Pleaſure fill my Soul which was created for more perfect and ſatisfying Enjoyments. Thou haſt given me the utmoſt aſſurance of eternal Life, by the Reſurrection of thy Son Jeſus from the Dead;

For the right uſe of the Faculties of the Soul.

Dead; and hast thereby convinced me of his Power to fulfil his gracious Promises of raising me up at the last Day: Let me live under the constant sense of these precious Promises, that they may support me under all the Afflictions and Calamities of my Pilgrimage in this World; and so comfort and strengthen me at the Hour of Death, that I may chearfully submit to my Dissolution, knowing that when the Tabernacle of my Body shall tumble into Dust, I have a House, not made with Hands, eternal in the Heavens, through the Merits of Jesus Christ, who died for my Sins, and rose again for my Justification. *Amen.*

III.

For the care of our Souls.

GRant, O Lord, that I may above all things apprehend the loss of my Soul, which, tho' it cannot cease to be, may sink into an irrecoverable state of Misery. Let not therefore the Charms and Flatteries of this World dissolve me into Luxury and Sensuality. Let not the Terrors or Torment that wicked Men can inflict, shake my constancy or interrupt my perseverance in the ways of thy Commandments. Let me never venture the loss of my Soul to gain the Pleasures, or to avoid the Sufferings of this Life. Thou hast sufficiently provided even for my Happiness here below by a lawful enjoyment of those good Creatures with which thou hast supplied me. I renounce, O Lord, whatever must be purchased at the forfeiture of thy Favour, which is better than Life; and I am resolved to sacrifice the Ease, and Pleasure, and Comforts of Temporal Enjoyments rather than offend thee. Thou hast abundantly

abundantly, recompenſed this choice by Peace of Conſcience, by calm and eaſie Paſſions, by Contentment and by Submiſſion to thy Will, by an entire Dependence on thy Providence, and by the tranſporting Hopes of Immortal Life, which thou haſt laid up for all thoſe that love and fear thee. Let this proſpect keep me ſtedfaſt and immoveable, always abounding in the Work of the Lord, for as much as I know my Labour ſhall not be in vain in the Lord. *Amen.*

CHAP. XVII.

Eaſter Tueſday.

Q. *WHat* happy Conſequence *is deducible from our* Saviour's Reſurrection, *beſides the* Immortality *of our* Souls?

A. The *Reſurrection* of our *Bodies.*

Q. *How is the* Reſurrection of our Saviour *an Argument of our* Reſurrection?

A. Becauſe having promiſed to raiſe us up, his own Reſurrection is an evident Proof of his Power to perform it; beſides, by his *riſing from the Dead he became the Firſt-Fruits of them that ſlept*; which Firſt-Fruits among the *Jews*, were a Pledge and Earneſt of a future Harveſt. 1 Cor. 15. 20.

Q. *What are we to* believe *concerning the* Reſurrection *of the* Body?

A. We are to believe, as a neceſſary and infallible Truth, that as it is appointed for all Men

Men once to die, ſo it is alſo determined that all Men ſhall riſe from Death; that their Bodies committed to the Grave, and diſſolved into Duſt, or ſcattered into Aſhes, ſhall at the laſt Day be recollected, and be re-united to their Souls, that the ſame Bodies that lived before ſhall be revived, that this Reſurrection ſhall be univerſal, the Juſt to enjoy everlaſting Life, and the Wicked to be condemn'd to everlaſting Puniſhment.

Q. *Why ought we to* eſtabliſh *our ſelves in the* Belief *of the* Reſurrection *of the* Body?

A. Becauſe it is one of the great Articles of the Chriſtian Faith, tho' the Heathens of old, and the Infidels of latter times, make it one of their great Objections againſt Chriſtianity, upon the Pretence of the Impoſſibility of the Doctrine, which if true had made it highly unreaſonable to have been propoſed to the Belief of Chriſtians. But this Article is not only poſſible, but highly probable to Reaſon, and upon Chriſtian Principles infallibly certain.

Q. *Upon what Account was the* Reſurrection *of the* Body *thought* impoſſible *by the* Heathen Philoſophers?

A. Becauſe they thought it contrary to the courſe of Nature, that there ſhould be any return from a perfect Privation to a Habit, and that a Body perfectly dead ſhould be reſtored to Life again; among the Works of Nature they could never obſerve any Action or Operation, that did or could produce ſuch an Effect. And indeed, by natural Light we cannot diſcover that God will raiſe the dead, for that depending upon the Will of God, can be no otherways known than by his own Declarations;

rations; yet this Doctrine, when made known by Revelation, evidently contains nothing in it contrary to right Reaſon, the poſſibility of things not ſo much depending upon the Power of Nature as upon the Power of God.

Q. *What Evidence does* Right Reaſon *afford us for the* Poſſibility *of the* Reſurrection *of the* Body?

A. The Proof of the neceſſary Exiſtence of an infinite perfect Being ariſes chiefly from thoſe viſible Effects of his Wiſdom and Power and Goodneſs, which we ſee in the frame of the Univerſe, from whence it follows that God made the World, and gave to all Creatures Life and Breath; which makes it evident to Reaſon, that he who can do the greater can undoubtedly do the leſs; it being plainly altogether as eaſie for God to raiſe the Body again after Death, as to create and form it at firſt. It being a leſs Effect of Power to raiſe a Body when reſolved into Duſt, than to make all things out of nothing.

Q. *But is it not* impoſſible *to rally the ſame* Parts *of a* Body, *after they are* mouldred *into* Duſt, *and have undergone Variety of Changes, and by infinite Accidents have been* ſcattered *up and down the World?*

A. It is true, the Heathens objected this againſt the Primitive Chriſtians, and in order, as they thought, to diſabuſe them and diſappoint them, they burnt the Bodies of the Martyrs, and ſcattered their Aſhes in the Air to be blown about by the Wind; but the weakneſs of this Objection appears from the falſe Foundation it is grounded upon, it wholly depending upon a Miſtake of the Nature of God and

and his Providence, as if it did not extend to the smallest things, as if God did not know all things he had made, and had them not always in his View, and perfectly under his Command; whereas infinite Knowledge understands the most minute things, and infinite Power can order them as he pleases.

Q. *But how can* Bodies *that have been devoured by* Cannibals *who chiefly live on human Flesh, or* Bodies *eaten up by* Fishes *and turned to their Nourishment, and then those* Fishes *perhaps eaten up by other Men, and converted into the* Substance *of their* Bodies, *how should both these at the* Resurrection *recover their own* Body?

A. In order to satisfie this Objection, it must be considered that the Body of Man is not a constant and permanent but a successive thing, which is continually spending and renewing it self, losing something of the Matter it had before, and gaining new; so that it is undeniably certain from Experience, that Men frequently change their Bodies, and that the Body a Man has at any time of his Life is as much his own Body as that which he hath at his Death. So that if the very Matter of the Body which a Man had any time of his Life be raised, it is as much his own and the same Body as that which he had at his Death; which does clearly solve the forementioned Difficulty, since any of those Bodies he had at any time before he was eaten, are every whit as good, and as much his own as that which was eaten. It has been moreover observed, that scarce the hundredth Part of what we eat is digested into the Substance of our Bodies, that all

all the reſt is rendred back again into the common Maſs of Matter by ſenſible or inſenſible evacuations; therefore what ſhould hinder an Omnipotent Power from raiſing the Body a Cannibal has devoured, out of the ninety nine parts which return into the common Maſs of Matter. Others, to anſwer this Difficulty, think it not improbable that the *Original Stamina*, which contain all and every one of the ſolid Parts and Veſſels of the Body, even the minuteſt Nerves and Fibres, are themſelves the *entire Body*; and that all the *extraneous Matter*, which coming in by way of Nouriſhment, fills up and extends the minute and inſenſible Veſſels, of which all the viſible and ſenſible Veſſels are compoſed, is not ſtrictly and properly part of the Body; and that conſequently while all this extraneous Matter, which ſerves only to ſwell the Body to its juſt Magnitude, is in *continual Flux*, the *Original Stamina* may remain unchanged, and ſo no confuſion of Bodies will be poſſible in Nature. They have farther ſuppoſed otherwiſe to ſolve the Difficulty, that in like manner as in every Grain of Corn there is contained a minute inſenſible ſeminal Principle, which is it ſelf the entire future Blade and Ear, and in due ſeaſon, when all the reſt of the Grain is corrupted, unfolds it ſelf viſibly into the Form; ſo our preſent mortal and corruptible Body may be but the *Exuviæ*, as it were, of ſome hidden and at preſent inſenſible Principle, which at the Reſurrection ſhall diſcover it ſelf in its proper Form; by which way alſo there can be no confuſion of Bodies poſſible in Nature. And it is not without ſome weight that St. *Paul* makes

uſe of the ſame Compariſon, and that the antient Fathers of the Church have alledged the ſame Similitude.

Q. *What Conſiderations make the* Reſurrection *of the* Body *appear to be* probable?

A. If we conſider the Principles of human Nature, the Parts whereof we conſiſt, it is not conceivable that this preſent Life is proportionable to our Compoſition; the Body is framed by God as a Companion for our immaterial and immortal Souls, but by reaſon of the ſhortneſs of our Lives they are quickly ſeparated, ſo that many ignobler Creatures have a much longer Duration; therefore it is very probable that this is not the only Life that belongs to the Sons of Men, and that therefore the Soul continues ſo ſhort a time with the Body becauſe it ſhall re-aſſume it. Farther, if we conſider our ſelves as free Agents, capable of doing Good or Evil, and ſo thereby lyable to Rewards or Puniſhments; it ſeems probable we ſhall riſe to enjoy the one or ſuffer the other, for it is not reaſonable to think the Soul alone ſhall be happy or miſerable, becauſe the Laws that are given to us have not only a reſpect to the Soul, but to the Body alſo, without which in this Life the Soul can neither do nor ſuffer any thing. And then the Conſideration of things without us, the natural Courſes of Variations in the Creatures, raiſe the Probability of our Reſurrection. The Day dies into Night and riſes with the next Morning; The Summer dies into Winter when the Earth becomes a general Sepulchre, but when the Spring appears Nature revives and flouriſhes. The Corn is buried in the Ground, and being corrupted

revives

revives and multiplies; and can we think that Man, the Lord of all these things that die and revive for him, should be kept under the Bands of Death himself. And tho' this appeared impossible to many of the Heathens, yet some of the wisest of them thought it not only possible but probable, as *Zoroaster* among the *Chaldæans*, *Theopompus* among the Followers of *Aristotle*, and almost all the *Stoicks*, as they are quoted by *Grotius*. De ver. ch. Rel. l. 2. c. 10.

Q. *What Proof is there for the* Resurrection *of the* Body *from* Divine Revelation?

A. God has promised it in the Holy Scriptures, and has in several Instances exemplified it by his Power. For tho' we may conclude the Resurrection of our Body to be possible from that immensity of Power inseparable from a Being infinite in all Perfections, yet the infallible Certainty of the Resurrection must be built upon the Declaration of God's Will and Pleasure to effect it.

Q. *What* Notices *of this* Doctrine *of the* Resurrection *of the* Dead *appear in the* Old Testament?

A. It may fairly be concluded from the Book of *Job*, and it is plainly asserted by the Prophet *Daniel*. *I know*, saith *Job*, *that my Redeemer liveth, and that he shall stand at the last Day upon the Earth, and tho' after my Skin Worms destroy this Body, yet in my Flesh shall I see God*, &c. Ch. 19. 25, 26. And the Prophet *Daniel* tells us, *that many of them that sleep in the Dust shall awake, some to everlasting Life, and some to Shame and everlasting Confusion*. Ch. 12. 2. The *Jews* indeed interpret the Words of *Job* to relate to the Happiness of the next Life, without any reference to the *Resurrection*, because they will

not here discern the promised Redeemer. Tho' this Doctrine of the *Resurrection* was agreeable to an ancient Tradition that was current among them, as appears from all their Writings, and particularly from the Translation of the last Verse of the very Book of *Job* it self, which according to the *seventy* runs thus; *So* Job *died, being old and full of Days; but 'tis written, that he shall rise again with those whom the Lord raises up.* Some modern Commentators understand them of *Job*'s Expectation to be restored to his former temporal Felicity; but he expresses himself with too much Assurance and Certainty for a Matter of that Nature, and of which he was so far from having any Expectation, that towards the latter end of the Book he seems to despair concerning it; the Words therefore being introduced with such a remarkable Preface *v.* 23, 24, and being such a pertinent Answer to the Objections of his Friends who accused him as a Sinner, upon which Account he pleads a Redeemer, whom he describes *standing on the Earth* as the Judge of Quick and Dead at the last Day. It is most reasonable to apply them to the Resurrection, in which Sense *Clemens Romanus*, contempo-
P. 36. rary with the Apostles, understood them, as did many of the Fathers after him, and by conformity to Primitive Antiquity, they are so used by our Church in the *Burial Office.* The Testimony from *Daniel* is constantly by the *Jews* themselves applied to the *Resurrection*, and tho' *Heathens* and *Socinians* refer it wholly to the Deliverance from *Antiochus*, yet that can have no Affinity with the *everlasting Life*, and *everlasting Confusion* in the latter part of the Verse.

Q. *How*

Q. *How did our* Saviour *himself refute the* Sadduces *from the* Old Testament, *who did not believe the* Resurrection?

A. From a remarkable Passage in *Exodus*, as *touching the Resurrection of the Dead. Have you not read*, saith our Saviour, *that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living.* Which Argument astonished the Multitude, and silenced the *Sadduces*; for under the Name *God* was understood a *great Benefactor*, and to be *their God*, was to bless them and reward them in an extraordinary manner. Now *Abraham*, *Isaac* and *Jacob* had not received the Promises they expected, and therefore God after their Death still desiring to be called *their God*, thereby acknowledges that he had a Blessing and a Reward for them still, and consequently that he would raise them to another Life, in which they might receive it. By which it is evident, that the Resurrection of the Dead was revealed under the Law; that the *Pharisees* did collect it thence, and that the *Sadduces* who denied it, *erred, not knowing the Scriptures nor the Power of God.* Mat. 22. 31, 32. Exo. 3. 6. Mat. 22. 29.

Q. *What* Instances *in the* Old Testament exemplifie this Truth?

A. There are three Examples in fact, which are proper to confirm our Faith in this particular. God heard the Voice of *Elijah* for the dead Child of the Widow of *Sarepta*, and the *Soul of the Child came into him again and he revived.* As *Elisha* succeeded in the same Spirit, so in the same Power, for he raised the Child of the *Shunamite* from Death; nor did that 1 Kin. 17. 22. 2 Kin. c. 4.

Power he had die together with him; for when
2 Kin. 13. 21. they were burying a Dead Man *they cast the Man into the Sepulchre of Elisha, and when the Man was let down and touched the Body of Elisha, he revived and stood upon his Feet.*

Q. *What* Declarations *of the* Resurrection *of the* Body *appear in the* Gospel?

Mat. 22. 31, 32. A. Our *Saviour* supposes the *Resurrection* revealed under the *Law*, in his Discourse with
V. 28. the *Sadduces*. He cautions his Disciples to *fear him that can destroy Body and Soul in Hell.* Now the Body as long as it is dead, is devoid of Sense, and so incapable of Torment, till it be raised to Life again. He promises a recom-
Luk. 14. 14. pence at the *Resurrection* of the *Just* to those that relieve the *Poor*, the *Maimed*, the *Lame*, and the *Blind*. He positively declares in St.
Ch. 5. 28. 29. *John*, that the *Hour is coming in which all that are in the Graves shall hear his voice and shall come forth, they that have done good unto the Resurrection of Life, and they that have done evil unto the Resurrection of Damnation.*
Joh. 11. 25. He calls himself the *Resurrection and the Life.*
Ch. 10. 13. And we are told in the *Revelation*, that the *Sea shall give up the Dead that are in it, and Death and the Grave deliver up the Dead which are in them, in order to be judged, every Man according to their Works.* St. *Paul* discourses before the *Sanhedrim* of the *Resurrection of the*
Acts 23. 6. *Dead.* In his defence before *Fælix*, the Governour, he openly professes his belief of the
Ch. 24. 15. *Resurrection of the Dead, both of the Just and Unjust.* And to some of the *Philosophers* he ap-
17. 18. peared to be a *setter forth of strange Gods, because he preached unto them Jesus and the Resurrection.* The same Apostle assures the *Corinthi-*

ans,

ans, that *we muſt all appear before the Judg-ment-ſeat of Chriſt, that every one may receive the things done in the Body, according to that he hath done, whether it be good or bad.* He tells the *Philippians*, that the *Lord Jeſus Chriſt ſhall change our vile Body that it may be faſhioned like unto his glorious Body.* He deſcribes the manner of the Reſurrection to the *Theſſalonians*, that *the Dead in Chriſt ſhall riſe firſt*; and with the *Corinthians*, he argues from the certainty of Chriſt's Reſurrection to the neceſſity of ours. Theſe Texts ſufficiently prove that the Reſurrection of the Body was delivered as a neceſſary *Article* of *Faith* from the beginning of Chriſtianity, and that it is ſtill the expectation of the Faithful; for *if the Dead riſe not, Chriſtians are of all Men moſt miſerable.*

1 Cor. 5. 10.
Ch. 3. 21.
1 Epiſ. 4. 16.
1 Cor. 15.

Q. *What* Inſtances *in the* New Teſtament *exemplifie this* Truth?

A. The three Inſtances under the Law are equalled by three recorded in the Goſpel; our Saviour reſtored to Life the Ruler of the Synagogue's Daugher; he had compaſſion on the Widow of *Nain*, and raiſed up her only Son that was dead; and after that his Friend *Lazarus* had been dead and buried four Days, he reſtored him to Life again in the preſence of many of the *Jews*, who thereupon believed in him. But all theſe inſtances are exceeded in our Saviour's own Reſurrection which ſo infinitely manifeſted his Power and Glory.

Mark 5. 35.
Luke 7.
John 11.

Q. *Who ſhall riſe at the laſt Day?*

A. The Reſurrection will be univerſal, all Mankind that have laid down their Bodies and committed them to the Grave, ſhall receive them again; there ſhall be a *Reſurrection of*

the Dead, as St. *Paul* says, *both of the just and unjust*. This is evident from the whole series of the Gospel, from the famous Description of the last Judgment given by our Saviour, and from those Texts of Scripture that prove a Resurrection before mentioned.

Q. *What are those* advantagious Qualities *that the Bodies of good Christians shall be* invested *withal at the* Resurrection?

A. Our Bodies now liable to Pains, Diseases
Luk. 20. 36. and Death, *shall die no more, but shall be equal unto the Angels*; like them they shall become *immortal* in their duration, and consequently freed from all those troublesome Accidents to which they are now exposed: For the Reward being Eternal, the subject of it must be Eternal too. *It is sown in Corruption, it is raised in Incorruption.*

Our Bodies now Vile and Corruptible, subject to Filth and Deformity, shall be raised
Mat. 13. 43. *glorious*, *splendid and bright*, they shall *shine*
Phil. 3. 21. *like the Sun*, and shall be *fashioned like to the glorious Body of our blessed Saviour*. Which is credible from the relation so often mentioned in Scripture between Christ and all true Christians, he being the *Head* and they the *Members*; and from the mighty Power he will exert for the effecting this Change, it being according to the *working of that mighty Power whereby he is able to subdue all things to himself. It is sown in Dishonour, it is raised in Glory.*

Our Bodies now subject to weariness by Labour, to Impotency by Wasting and Diseases, to Decays by Age, shall be raised *nimble, strong*
Rev. 14. 4. and *active*, they *shall be able to follow the Lamb wherever*

wherever he goeth; they shall be endowed with such Strength and Vigour as shall support them for ever in the same State without any change or decay. *It is sown in weakness, it is raised in power.*

Our Bodies now acted only by animal and vital Spirits shall then be possessed and acted by the Holy Spirit; and being now chiefly fitted for the operations of Flesh and Blood, and affected with the natural Sensations of Pleasure and Pain, shall be then so refined as to become proper Instruments for the operations of our Minds, to which they shall be no longer a clog and impediment as they are in this Life, but shall serve them and depend upon them. *It is sown a natural Body, but it is raised a spiritual Body.*

Q. *What* kind *of* Bodies *shall the* wicked *have at the* Resurrection?

A. Their Bodies shall be immortal, that they may be fitted for that eternal Punishment they have drawn upon themselves, wherein they will always suffer without consuming; *Depart ye Cursed into everlasting Fire.* Mat. 25. 41.

Q. *What* influence *ought the* belief *of the* Resurrection *of the* Body *to have upon us?*

A. It should make us reverence our selves, and not pollute our Bodies, these Temples of the Holy Ghost, with sensual and brutish Lusts, but by Purity and Sobriety to prepare them for that Honour and Happiness they are designed for. It should support us under those Miseries and Infirmities our Bodies are subject to in this Life; since when we take them up again, they shall be no more liable to Pains or Diseases, or to Dissolution, for *Death will be swallowed*

swallowed up in Victory. It should mortifie in us all sensual Satisfactions that our Bodies may become obedient and tractable to the motions of God's Holy Spirit. It should comfort us upon the death of our Friends and Relations, who are not perished but fallen asleep, and shall awake again in greater Perfection and Glory. It should arm us against the Fear of our own Death, since we are assured that after our Bodies are crumbled into Dust, and become the Food of Worms, they shall be quickned at the general Resurrection, and be changed and made glorified Bodies. Above all, it should make us exercise our selves to keep Consciences void of offence both to God and Man, that we may not forfeit that blessed Immortality of our whole Man Body and Soul, which our Blessed Saviour has promised to all those that persevere in his Service to the end of their Days.

The PRAYERS

I.

For the blessed effects of Christ's Resurrection.

ALmighty God, who through thy only begotten Son Jesus Christ, hast overcome Death, and opened unto us the Gate of everlasting Life, I humbly beseech thee, that as by thy special Grace preventing me, thou dost put into my Mind good Desires, so by thy continual help I may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, World without end. *Amen.*

II.

II.

I Believe, O victorious Jeſu, that by the vertue of thy Reſurrection all the Dead ſhall riſe, bad as well as good; all Glory be to thee, by whom *Death is ſwallowed up in victory.* Bp. *Ken.* Profeſſion of our Faith in the Reſurrection.

I believe, O Almighty Jeſu, that by thy power all ſhall riſe with the ſame Bodies they had on Earth; that thou wilt recollect their ſcatter'd Duſt into the ſame form again, that our Souls ſhall be re-united to our Bodies, that we ſhall be judged both in Body and Soul for the Sins committed by both; that the Bodies of the Wicked ſhall be fitted for Torment, and the Bodies of the Saints changed in Quality, and made glorified Bodies, Immortal and Incorruptible, fitted for Heaven, and eternally to love and enjoy thee, for which glorious vouchſafement I will always praiſe and love thee. *Amen.*

III.

ALmighty God, whoſe Works are great and marvellous, whoſe Ways are juſt and true; thou art infinite in Power, and therefore nothing is impoſſible to thee; thou art abundant in Goodneſs and Truth, and therefore whatever thou haſt promiſed ſhall come to paſs. Fit and Prepare me, O Lord, by the aſſiſtance of thy Grace for that bleſſed immortality of Body and Soul, which thou haſt made the Portion of all thoſe that love and fear thee. Let me never defile my Body by ſenſual and brutiſh Luſts, ſince thou haſt deſign'd to make it immortal and incorruptible. Let me never ſink under the burthen of my preſent Infirmi- For a bleſſed Reſurrection to eternal Life.

ties

ties and Miſeries; ſince thou haſt graciouſly promiſed to reward my Patience and Submiſſion with a glorious Body, no more liable to Pains, or Diſeaſes, or Diſſolution. Let me not immoderately grieve for thoſe Friends and Relations that ſleep in the Lord, becauſe they ſhall awake at the laſt Day in greater Perfection and Glory. Let not the thoughts of Death be any longer uneaſie to me, for that it reduces my Body to Duſt; I know that my Redeemer lives, and that he ſhall ſtand upon the Earth at the laſt Day, and tho' after my Skin Worms deſtroy my Body, yet in my Fleſh ſhall I ſee God. Oh, let theſe great and precious Promiſes ſo influence my Life and Converſation that I may eſcape the Corruption that is in the World through Luſt, and by purifying my ſelf as thou art pure, may partake of the Divine Nature in thy heavenly Kingdom, through the Merits of Jeſus Chriſt my Lord and Saviour. *Amen.*

CHAP. XVIII.

St. Mark the Evangeliſt. April. 25.

Q. *WHat* Feſtival *does the* Church *this Day celebrate?*

A. That of the Evangeliſt St. *Mark.*

Q. *What mean you by an* Evangeliſt?

A. The Name was at firſt given to all thoſe that preached the Goſpel. But afterwards it came

came to be confined to thoſe *Four* that writ the Hiſtory of the Life and Preaching of our Saviour *Jeſus Chriſt*. Whoſe Four *Goſpels* make part of the ſacred *Canon* of Scripture.

Q. *What do you mean by the word* Goſpel?

A. It is of *Saxon* Original, in which Language it ſignifies a *good Word*, and anſwers to εὐαγγέλιον in *Greek*, which imparts *good News* or *good Tidings*. In the ſacred uſe of the Word there ſeems to be a Figure very common and ordinary, whereby what ſignifies good News is ſet to denote the Hiſtory of that *good News*; as the Birth, Life, Actions, Precepts, Promiſes, Death, Reſurrection and Aſcenſion of Chriſt; which of all other Relations we Chriſtians ought to look upon as *good Tidings of great Joy*.

Q. *Of what* Authority *are the* four Goſpels *that make part of the ſacred* Canon *of* Scripture?

A. The whole *Church* of *Chriſt* has received them from the beginning, as the genuine Writings of thoſe *Apoſtles* and *Evangeliſts* whoſe Names they bear; and has teſtified, that they were delivered to them by the Apoſtles as the *Foundation and Pillar of their Faith*. They were owned as Writings divinely inſpired; whereupon Copies of theſe *Goſpels* were carried by the Diſciples of the Apoſtles, or *Apoſtolick* Men, to all the Churches they converted or eſtabliſhed; they were read from the beginning in all Chriſtian Aſſemblies on the Lord's Day, and cited in the ſecond *Century* for the Confirmation of the *Faith*, and the Conviction of *Hereticks*. Which is a ſufficient proof, that they are the genuine Works

Iren. Adv. Hær. lib. 3. c. 2.

Juſt. Mart. Apol. 2.

of

of thoſe *Apoſtles* and *Evangeliſts* whoſe Names they bear, and worthy to be received as the Records of our Faith.

Q. *What Account have we of St.* Mark?

Hiero. præf. in Marc. *A.* He was doubtleſs born of *Jewiſh* Parents, originally deſcended of the Tribe of *Levi*. And this is very much confirmed by his Stile, wherein he uſes the *Hebrew* manner of expreſſing himſelf; neither does his *Roman* Name ſuggeſt any evidence to the contrary, becauſe it was cuſtomary with the *Jews* when they travelled into foreign Parts, eſpecially into the *European* Provinces of the *Roman* Empire, to adapt to themſelves an Appellation of that kind. He was converted by ſome of the Apoſtles, probably by St. *Peter*, to whom he was a conſtant Companion in all his Travels; ſupplying the place of an *Amanuenſis*, and Interpreter.

Q. *What need was there of an* Interpreter?

A. Tho' the Apoſtles were divinely inſpired, and had the Gift of Languages conferred upon them; yet was the *Interpretation of Tongues* a Gift more peculiar to ſome than others. For Chriſtian Aſſemblies in thoſe Days being frequently made up of Men of different Nations, who could not underſtand what the Apoſtles or others had ſpoken to the Congregation; ſome were enabled to interpret what others did not underſtand; and to ſpeak it to them in their own native Language. And 'tis probable it might be St. *Mark*'s Talent to expound St. *Peter*'s Diſcourſes after this manner.

1 Cor. 12. 10.

1 Cor. 14. 27.

Q. *Where was St.* Mark *ſent to plant* Chriſtianity?

A. He

A. He was by St. *Peter* ſent into *Egypt*, fixing his main Reſidence at *Alexandria*, and the places there about. Where ſo great was the Succeſs of his Miniſtry, that according to *Euſebius*, he converted Multitudes both of Men and Women, not only to the embracing the Chriſtian Religion, but to a more than ordinary ſtrict Profeſſion of it. Euſeb. lib. 2. c. 16.

Q. *Did this* Evangeliſt *confine his Preaching to* Alexandria, *and thoſe Parts?*

A. He afterwards removed *Weſtward* to the Parts of *Lybia*, going through the Countries of *Marmarica*, *Pentapolis*, and others there abouts. Where, notwithſtanding the Barbarity and Idolatry of the Inhabitants, yet by his Preaching and Miracles, he planted the Goſpel, and confirmed them in the Profeſſion of it. And upon his return to *Alexandria*, he wiſely ordered the Affairs of the Church, and provided for Succeſſion by conſtituting Biſhops, and other Officers and Paſtors.

Q. *How did St.* Mark *ſuffer Martyrdom?*

A. About *Eaſter*, at the Time the Solemnities of *Serapis* happen'd to be celebrated; the People being excited to a Vindication of the Honour of their Idol, broke in upon St. *Mark*, while he was employed in Divine Worſhip; and binding his Feet with Cords, dragg'd him through the Streets, and thruſt him into Priſon, where in the Night he had the Comfort of a Divine Viſion. Next Day the enraged People renewed the Tragedy, and uſed him in the ſame manner, till his Fleſh being raked off, and his Blood run out, his Spirits failed, and he expired. Some add, that they burnt his Body, and that the Chriſtians decently.

decently intomb'd his Bones and Aſhes, near the Place where he uſed to Preach. But all this Account is given by Authors whoſe Credit we cannot depend upon, and therefore muſt be received with Grains of Allowance.

Q. *Were his* Remains *afterwards removed?*

A. They were with great Pomp tranſlated from *Alexandria* to *Venice*, as is aſſerted by ſome Writers; and tho' there is great Reaſon to doubt the Truth of this Relation, yet however he is adopted the tutelar Saint and Patron of that *Republick*, and has a very rich and ſtately Church erected to his Memory.

Q. *What Writings did this* Evangeliſt *leave behind him?*

A. Only his *Goſpel*, which was written at the Intreaty of the Converts at *Rome*, who not content to have heard St. *Peter* preach, preſſed St. *Mark* his Diſciple, that he would commit to writing an Hiſtorical Account of what he had delivered to them; which he performed with no leſs Faithfulneſs than Brevity, and being peruſed by St. *Peter*, was ratified by his Authority, and commanded to be read publickly in their Religious Aſſemblies. It may very well be look'd upon as a Supplement to St. *Matthew*'s Goſpel; for by the Light this gives, that becomes more clear and perſpicuous.

Euſeb. lib. 2. c. 15.

Q. *Why is the Goſpel frequently ſtiled St.* Peter's?

A. Not ſo much becauſe dictated by him to St. *Mark*, as becauſe he principally compoſed it out of that Account which St. *Peter* uſually delivered in his Diſcourſes to the People, and becauſe it received the Stamp of St. *Peter*'s Approbation.

Q. *What*

Q. *What particular Proof is there of his Impartiality?*

A. In that he is ſo far from concealing the ſhameful Fall and Denial of St. *Peter*, who was his dear Tutor and Maſter, that he relates it with ſome particular Circumſtances and Aggravations, which the other *Evangeliſts* take no notice of. Mark 14. 66, *&c.*

Q. *What may we learn from the* Obſervation *of this* Feſtival?

A. That a good Chriſtian ought to inſtruct by his Example, as well as by his Diſcourſe. That when God tries his Servants with extraordinary Sufferings, he ſupplies them with a proportionable Aſſiſtance for their Support. That the Light of the *Goſpel*, tho' admirably fitted to conduct us into the Paths of Happineſs, yet will certainly increaſe our Condemnation, if we do not govern our Lives by the Maxims of it. That we ought to be very thankful to God, for having inſtructed his Church with the heavenly Doctrine of this *Evangeliſt*, and to ſhew our grateful Senſe of this valuable Treaſure, by reading his Goſpel frequently and attentively, and ſo firmly believing thoſe things which he relates, that we may reap all thoſe Advantages God deſigned us in that Revelation of his holy Will.

Q. *Ought all Chriſtians to read the* Scriptures?

A. The very *End* and *Deſign* for which they were writ, does ſufficiently prove this, becauſe they contain the Terms and Conditions of our common Salvation; without the Knowledge and Practice of which, we can never attain Happineſs. The *Articles* of our *Faith* propoſed in Scripture, and the Precepts for the Directi-

on of our Lives, neceſſarily affect all the Members of the Chriſtian Church, and therefore ought they carefully to be read and ſtudied by all People. Beſides, we find theſe Holy Writings addreſſed to Chriſtians in general. Our *Saviour's Sermons* were preached to the Mul-
2 Cor. 1. 1. titude as well as to his Diſciples. The *Apoſtles* direct their Epiſtles to *all the Saints*, which implies all the Profeſſors of Chriſtia-
Jam. 1. 1. nity; and to the *twelve Tribes ſcattered abroad*, which were the Jewiſh Chriſtians diſperſed
Acts 17. 11. over the World. The *Beræans* are commended for *ſearching the Scriptures*; and *Timothy*
2 Tim. 3. 15. praiſed for *having known them from a Child.*
Rom. 1. 16. And as they are *the Power of God unto Sal-*
2 Pet. 1. 19. *vation*, ſo they are a *ſure Word of Prophecy*, to which all People are bound to have a regard, that value the things which belong to their Eternal Peace.

Q. *What was the Practice of the* Jews, *and the* Primitive Church *in this Matter?*

Acts 13. 27. *A.* It was the conſtant Cuſtom of the *Jews*, not only to read and preach their *Law* every Sabbath-Day in their *Synagogues*; but 'tis made the Character of a good Man among them,
Pſal. 1. 2. to meditate upon it Day and Night. The *Primitive Fathers* preſs the reading of the Scriptures upon the People, as a matter of indiſpenſible Obligation; as the beſt Preſervative againſt Heretical Opinions, as well as a bad Life; and in order to this purpoſe, the *ancient Church* took Care to have the *Bible* tranſlated into all Languages, which ſufficiently ſhews they thought it ought to be read by the *Faithful* of all *Nations.* And there is a notorious Matter of Fact preſerved as an Evidence, that the

the Scriptures were then common to all People. Among other Methods to deſtroy Chriſtianity, one was to force from Chriſtians their *Bibles*, and to burn them; and there were many of both Sexes, and all Degrees, who choſe rather to die, than deliver up thoſe *ſacred* Records, and they who through fear of Death complied, were ſtiled *Traditors*, as a Mark of Infamy; which could not have been if they had had no *Bibles* to deliver up.

Q. *Are not the People apt to wreſt* Scriptures *to their own Deſtruction; and has not the promiſcuous uſe of them been the Occaſion of Hereſies?*

A. This only proves, that the beſt things may be abuſed; and tho' this very Inconvenience happen'd in the time of St. *Peter*, yet for the Cure of it he no where forbids the reading of them. And as to *Hereſies*, they generally owe their riſe to Men of Learning and Parts, who have not Humility and Modeſty enough to ſubmit to the univerſal Belief of Chriſtians, and who are ambitious to diſtinguiſh themſelves from the reſt of Mankind.

Q. *But how does it appear that the* Scriptures *are the* Word of God?

A. That the Scriptures were revealed by God, and that the things contained in them were not invented by Men, is evident from what the Authors of the Books of Scripture aſſert themſelves. They profeſs that the Doctrine they taught was *received from God* himſelf: The Word ſpoken by them is ſtiled the *Word of God:* The Witneſs they bear is called the *Teſtimony of God*; their Preaching the *Goſpel of God*. And that the Apoſtles might not

John 6. 40, 7. 16, Rom. 10, 14, *&c.* 1 Theſſ. 2, 13. Col. 1. 25.

1Cor. 2. 1. Rom. 15. 16. Joh. 16. 13. 14. 26. Acts 2. 4. err in delivering to others what they received from our Saviour, he promiſed them his *Holy Spirit to guide them into all Truth*; and that the *Holy Ghoſt ſhould bring all thoſe things he had taught them to their remembrance.* And accordingly the *Holy Ghoſt* did deſcend upon the Apoſtles in miraculous Gifts and Graces upon the Day of *Pentecoſt.* St. *Peter* affirms of them all in general, that they *preached the Goſpel by the Holy Ghoſt ſent down from Heaven.* St. *Paul* is poſitive, that the great things belonging to the Goſpel, *God revealed to them by the Spirit.* And declares moreover, that *God had made known this Revelation, not only to him, but to the Apoſtles and Prophets, by the Spirit.* Now that the Books of Scripture were written by thoſe Perſons whoſe Names they bear, and that they were received by the Church as inſpired Writings in the Age wherein they were writ, we have the general and uncontrol'd Teſtimony of all Ages tranſmitted down to us, which is the utmoſt Proof a thing of that Nature is capable of. And farther to evidence, that they who wrote thoſe Books were faithful Hiſtorians and unqueſtionable Witneſſes, they reported the things they had ſeen and heard, and gave the utmoſt proof Men could do of their Integrity, in laying down their Lives in the Confirmation of the Truth of what they related. And to ſhew that they were no Impoſtors, they wrought ſuch Miracles as were Teſtimonies from Heaven, that they were divine Perſons, and that what they ſaid was to be credited. As to the *Old Teſtament*, the Authors of the *New* atteſt

1Cor. 2. 10. Epheſ. 3. 3, 5.

2Tim. 3. 16. the *Divinity* of it, particularly St. *Paul*, who aſſures

aſſures us, that *all Scripture is given by Inſpiration*; the Books of the *Old Teſtament* being called ſo by way of Eminency.

Q. *Wherein conſiſts the* Perfection *and* Perſpicuity *of the Holy Scriptures?*

A. In that whatever is neceſſary for us to know and believe, to hope for and practiſe in order to Salvation, is fully contained in thoſe holy Volumes. And that thoſe neceſſary things are there treated with ſo much Plainneſs and Clearneſs, as to be ſufficiently underſtood by thoſe who make a right uſe of their Reaſon, and bring a fit Temper and Diſpoſition of Mind for the underſtanding of them.

Q. *With what* Preparation of Mind *ought we to read the Scriptures, who acknowledge the Divine Authority of them?*

A. With that Reſpect and Reverence which is due to the *Oracles* of God, with *Humility* and *Modeſty*, from a Senſe of our own Weakneſs and God's Perfection, and with earneſt *Prayer* for the Divine Aſſiſtance. With Minds free from *Prepoſſeſſion* and *Prejudice*, from Vanity and Confidence in our own Abilities, and with an *honeſt* and *pious Diſpoſition* of Soul; for he that *doth God's Will, ſhall know of the Doctrine whether it be of God.* John 7. 17.

Q. *How may we make the* reading *of the Holy Scriptures moſt* beneficial *to us?*

A. By diligently conſidering the *Deſign* of the *Author* of each Book of Scripture; and what is the *Subject* he chiefly handles, with the *Occaſion* of his Writing; explaining *difficult Places* by thoſe that are more *clear*; diſtinguiſhing between *literal* and *figurative* Expreſſions; and never having recourſe to *Meta-*

phors and *Figures*, but when ſomewhat abſurd reſults from their being taken in a proper and literal Senſe; confining our ſelves to the natural Signification of Words, the uſual Forms of Speech, and the Phraſeology of Scripture; acquainting our ſelves with the common *Uſages* and *Cuſtoms* of thoſe Times in which they were writ, to which many Expreſſions allude. Not to make either ſide of the Queſtion in diſpute, the reaſon of our Interpretation; for this is to make it a Rule of interpreting Scripture, not a Queſtion to be decided by it. And again, by applying general *Rules* to particular *Caſes*; it being impoſſible Scripture ſhould comprehend all ſpecial Caſes, which are infinite: And where there is any Difficulty, nothing adds greater Light, than the conſulting thoſe ancient and faithful Witneſſes, who learnt the true Senſe of Scripture from the Authors themſelves: Without ſome ſuch Method, no Author can be well underſtood; and to this purpoſe we have many helps in our own Engliſh Tongue.

The PRAYERS.

I.

For Stedfaſtneſs in Religion.

O Almighty God, who haſt inſtructed thy holy Church with the heavenly Doctrine of thy Evangeliſt St. *Mark*; give us Grace, that being not like Children, who are carried away with every blaſt of vain Doctrine, we may be eſtabliſhed in the Truth of thy Holy Goſpel, thro' Jeſus Chriſt our Lord. *Amen.*

II. O

II.

O Lord, I beſeech thee mercifully to receive the Prayers of thy People which call upon thee; and grant that I may both perceive and know what things I ought to do; and alſo may have Grace and Power faithfully to fulfil the ſame, thro' Jeſus Chriſt our Lord. *Amen.* For the Acceptance of Prayer.

III.

ALmighty and Everlaſting God, who makeſt me both to will and to do thoſe things that be good and acceptable unto thy Divine Majeſty; let thy Fatherly Hand, I beſeech thee, be over me; let thy Holy Spirit be ever with me, and ſo lead me into the Knowledge and Obedience of thy Word, that in the End I may obtain Everlaſting Life, through the Merits of Jeſus Chriſt my Saviour. *Amen.* For the Aſſiſtance of the Holy Spirit.

IV.

ALmighty God, who haſt not abandon'd us to the dim Light of our own Reaſon to conduct us to Happineſs; but, when Mankind had miſerably miſtook the Object of their Worſhip, and the right manner of performing it, wert graciouſly pleaſed to reveal to us in the Holy Scriptures whatever is neceſſary for us to believe and practiſe in order to our Eternal Salvation. Grant that I may with Care and Diligence apply my ſelf to the reading of thoſe ſacred Volumes, and do thou open my Eyes that I may ſee the wondrous things of thy Law. Let me peruſe them with that Reverence and Reſpect which is due to thy For a right uſe of the Scriptures.

gracious Manifeſtations; with an entire Submiſſion of my Underſtanding to thy divine Authority, and with a ſincere and ſtedfaſt Reſolution of Mind, to govern my Life by the Maxims of thy Holy Goſpel, and to obey and ſubmit to thy bleſſed Will in every thing. Let thy precious Promiſes quicken my Obedience, and make me fruitful and abundant in the Work of the Lord. Let thy dreadful Threatnings fright me from my Sins, and make me ſpeedily depart from all Iniquity: And thou, who workeſt in me to will and to do of thy good Pleaſure, teach me to obey all thy Commandments, to believe all thy Revelations, and make me Partaker of all thy gracious Promiſes, through Jeſus Chriſt our Lord. *Amen.*

CHAP. XIX.

St. Philip and St. James the Leſs. May 1.

Q. WHat Feſtival *does the Church this Day celebrate?*

A. That of the two Apoſtles St. *Philip* and St. *James.*

Q. *Where was St.* Philip *born?*

John 1.44. *A.* At *Bethſaida* in *Galilee*, a Town near the Sea of *Tiberias.* The Natives of this Place paſſed under a very reproachful Character, as a People more rude and unpoliſhed than any other in the Territories of *Paleſtine.*

Q. *Why did our* Saviour *chuſe his* Diſciples

the

the great Inſtruments to convert the World, from this Place?

A. To confound the Wiſdom of the Wiſe, and by the Succeſs of ſuch contemptible means to atteſt the Divinity of that Doctrine they preached.

Q. *Of what* Profeſſion *was St.* Philip?

A. The Goſpel takes no notice of his Parents and way of Life, tho' probably he was a *Fiſherman*, the general *Trade* of that Place.

Q. *What is thought by ſome to be his peculiar* Privilege?

A. That he had the Honour of being *firſt called* to be a Diſciple of our bleſſed Saviour; becauſe tho' our Saviour after his Return from the Wilderneſs, firſt met with St. *Andrew* and his Brother *Peter*, and had ſome Converſation with them, yet they immediately returned to their *Trade*; and the next Day, as he was paſſing through *Galilee*, he found *Philip*, whom he commanded to follow him, the conſtant Form he uſed in chuſing his Diſciples. And it was a whole Year after, that the other two were called to be Diſciples, when *John* was caſt into Priſon. John 1. 43.

Q. *Did St.* Philip *readily comply with our* Lord's *Command?*

A. Yes, he immediately engaged in his Service, tho' he had not ſeen any Miracle. But 'tis reaſonable to believe, that he was acquainted with *Moſes* and the *Prophets*, and that he was awaken'd with the general Expectation then among the *Jews*, that the *Meſſias* would immediately appear; beſides, we are to ſuppoſe the Divine Grace did particularly accompany the Command of *Chriſt*, and diſpoſe thoſe that he

he called to believe him to be the *Meſſias*.

Q. *What was the firſt* Effect *of his* Faith *in the* Meſſias?

A. A Forwardneſs of Mind to direct others in the ſame way of Happineſs with himſelf;
John 1.45. for he finds *Nathanael*, a Perſon of Note and Eminency, and acquaints him with the welcome News of his Diſcovery, that he had found him of whom *Moſes* and the *Prophets* did write, the *Anointed* of God, the *Saviour* of the World, and conducts him to him.

Q. *What is recorded of this* Apoſtle *in the Hiſtory of the* Goſpel?

A. That to try his Faith, our *Saviour* pro-
John 6. 5. pounded to him that Queſtion, what they ſhould do to procure ſo much Bread as would feed the vaſt Multitude that followed him.
12. 21. That 'twas to him the *Gentile Proſelytes* addreſſed themſelves, when deſirous to ſee our *Saviour*, of whom they had heard ſo great a Fame. And that 'twas with him our Lord had that Dicourſe concerning himſelf before the laſt
14. 8, 9. Paſchal Supper; wherein our Saviour gently rebukes him for the ſmall Improvement he had made, after having attended ſo long upon his Inſtructions.

Q. *What part of the* World *is thought to have fallen to the Care of this* Apoſtle?

A. The *Upper Aſia*, where he took great pains in planting the Goſpel, and by his Preaching and Miracles made many Converts. In the latter end of his Life he came to *Hierapolis* in *Phrygia*, a City rich and populous, and very much addicted to Idolatry, and particularly to the Worſhip of a *Serpent* or *Dragon* of a prodigious Bigneſs. St. *Philip* by his Prayers procured the death, or

at

at leaſt the vaniſhing of this famous *Serpent*, and then by his Diſcourſes made them ſenſible how unbecoming it was to give divine Honours to ſuch odious Creatures.

Q. *Where did he ſuffer* Martyrdom?

A. At this City of *Hierapolis*; for the Magiſtrates being provoked by the Succeſs *Chriſtianity* found among the People, put St. *Philip* into Priſon, and cauſed him to be ſeverely whipp'd and ſcourg'd, and then led to Execution; where he was, as ſome ſay, hang'd up by the Neck againſt a Pillar; though others affirm, he was crucified?

Q. *Is St.* Philip *reckon'd among the Married* Apoſtles?

A. The Ancients generally affirm it, and ſay, that he had three Daughters; two whereof perſevered in their Virginity, and died at *Hierapolis*; the third, after having lived a very ſpiritual Life, died at *Epheſus*. Euſeb. lib. 3. c. 30.

Q. *What* Writings *did he leave behind him?*

A. None; the *Goſpel* that was forged under his Name, was produced by the *Gnoſticks* to countenance their bad Principles and worſe Practices.

Q. *What account have we of St.* James?

A. There is no mention in the Sacred Hiſtory of the Place of his Birth; but he is in Scripture ſtiled the *Brother of our Lord:* And by *Joſephus*, eminently Skilful in Matters of Genealogy and Deſcent, expreſly called the *Brother of Jeſus Chriſt.* Gal. 1. 19. Antiq. Jud. l. 20. c. 8.

Q. *In what Senſe was St.* James *Brother of our Lord?*

A. The Language of the *Jews* includeth in the Name of *Brethren* not only the ſtrict Relation

tion of Fraternity, but alſo the larger of Conſanguinity; ſo that any degree of Relation juſtifies the expreſſion. But the ancient Fathers, eſpecially of the *Greek* Church, make St. *James* and them that were ſtiled *Brethren of our Lord*, Children of *Joſeph* by a former Wife; and then, as he was reputed and called our *Saviour*'s Father, ſo they might well be accounted and called his Brethren.

Q. *Why was this St.* James *ſtiled the* Leſs?

A. 'Tis thought he had this *Surname* from the Stature of his Body, to diſtinguiſh him from St. *James* that was of a greater heighth and bulk, and therefore called the *Major*; tho' others will have this Diſtinction founded in their different Ages. But he got himſelf a more honourable Name by the Piety and Vertue of his Life, which was St. *James* the *juſt*, by which he is ſtill known all over the World.

Q. *What is recorded concerning our* Saviour's *particular* Appearance *to him after his* Reſurrection, *mention'd by St.* Paul?

Hierom. de Scrip. Eccl. *A. St. Jerome* relates out of the *Hebrew* Goſpel of the *Nazarenes*, that St. *James* had ſolemnly ſworn, *That from the time he had drank of the Cup, at the Inſtitution of the Sacrament, he would eat Bread no more till he ſaw the Lord riſen from the dead.* That our Lord when he appeared to him ſaid, *Bring hither Bread and a Table; and he took the Bread and bleſſed, and brake it, and gave it to* James *the juſt, and ſaid unto him, my Brother, eat thy Bread, for the Son of Man is riſen from among them that ſleep.*

Q. *What became of St.* James *after our Saviour's* Aſcenſion?

A. He

A. He was choſen Biſhop of *Jeruſalem*, ſome ſay by our *Saviour* before his departure from his Diſciples, others hold he was elected by the *Apoſtles*, poſſibly by ſome particular intimation concerning it, which our Lord might leave behind him; whether way he was preferred, 'tis certain he was Biſhop of *Jeruſalem*, the Mother of all other Churches; and preferred upon the Account of his Relation to our Saviour, as for the ſame reaſon was *Simeon* choſe his immediate Succeſſor.

Q. *What* Particulars *are related in* Scripture *concerning him?*

A. That St. *Paul* after his Converſion made his Addreſs to this *Apoſtle*, by whom he was honoured with the Right-hand of Fellowſhip. Gal. 1. 19.
That to him St. *Peter* ſent the News of his 2. 9.
miraculous Deliverance out of Priſon; *Go ſhew* Act. 12. 17.
theſe things unto James *and to the Brethren*; that is, to the whole Church, eſpecially St. *James* the Biſhop and Paſtor of it.

Q. *Wherein did* he *appear* principally *active?*

A. In the Synod of *Jeruſalem*, in the great Controverſie concerning the Obligation of the *Jewiſh Rites* and *Ceremonies*; for tho' the Caſe Act. 15. 13.
was open'd by St. *Peter*, and debated by St. *Paul*, yet the final and decretory Sentence was pronounced by St. *James*.

Q. *What is related concerning his extraordinary* Piety *and* Devotion?

A. That he was of a *meek* and *humble* Temper; the Dignity of his Station, and his Relation to our *Saviour*, did not exalt him in his own Thoughts, for in the Inſcription of his Epiſtle Jam. 1. 1.
he only ſtiles himſelf *Servant of the Lord Jeſus*: His *Temperance* was admirable, he wholly abſtained

Epiph. ſtained from Fleſh, he drank neither Wine nor ſtrong Drink, nor ever uſed the Bath; he was ſo very abſtemious, that his Body was covered Euſeb. lib. 2. c. 23. with paleneſs thro' faſting. *Prayer* was his conſtant Buſineſs and Delight, and by his daily Devotions his *Knees* were become as *hard* and *brawny* as *Camels*. And by his Prayers in a great Drought he obtained Rain. He govern'd the Church with *Wiſdom* and *Induſtry*, and ſhewed great *Charity* to his Enemies, by praying for them at the Hour of his Death. He was not only reverenced by the *Chriſtians*, but honoured even by the *Jews* for his excellent Vertues.

Q. *How did the Enemies of St.* James *conſpire his Ruine?*

A. St. *Paul* having eſcaped the Malice of the *Jews* by appealing to *Cæſar*, they reſolve to revenge it upon St. *James*, but not being able to Joſeph. accompliſh it under *Feſtus*'s Government, they Antiq. Jud. l. 20. c. 8. more effectually attempted it under the Procuratorſhip of *Albinus* his Succeſſor. When *Ananus* the *younger*, then High-Prieſt, and of the Sect of the *Sadducees*, mercileſs and implacable in his Temper, reſolved to diſpatch him before the new Governour could arrive; to this end the Council is haſtily ſummoned, and the *Apoſtle*, with ſome others, were accuſed for Tranſgreſſing the Law, and for Blaſphemy againſt God.

Q. *How did the* Scribes *and* Phariſees *ſet about to enſnare him?*

A. By flattering Speeches they endeavoured to engage him, at the Confluence of the *Paſchal* Solemnity, to undeceive the People concerning Euſeb. lib. 2. c. 23. *Jeſus*, whom they look'd upon as the *Meſſiah*; and that he might be the better heard, to go with

with 'em to the top of the *Temple*; thinking by this Method to bring him to renounce Chriſt. They addreſſed to him as he was placed upon the Pinacle of the Temple, in theſe words, *Tell us, O juſt Man, what we are to believe concerning Jeſus Chriſt, who was crucified.* He anſwer'd with a loud Voice, *Why do you enquire of Jeſus the Son of Man? He ſits in Heaven on the right Hand of the Majeſty on High, and will come again in the Clouds of Heaven.* Upon which the People glorified the *bleſſed Jeſus*, and proclaimed *Hoſannah to the Son of* David.

Q. *How did St.* James *ſuffer* Martyrdom?

A. Upon this Diſappointment of the *Scribes* and *Phariſees*, they ſuddenly cried out that *Juſtus* himſelf was ſeduced, and they threw him down from the place where he ſtood; and being very much bruiſed, tho' not killed, he recovered ſo much ſtrength as to get upon his Knees and pray for them that thus cruelly uſed him; and while he was thus praying for them, they loaded him with a ſhower of Stones, till one with a *Fuller*'s Club beat out his Brains. He died according to *Epiphanius*, in the *Ninety ſixth* Year of his Age, about *Twenty four* Years after Chriſt's *Aſcenſion.* Hær. 78.

Q. *What does* Joſephus *mention concerning the Death of St.* James?

A. He reckons it as what more immediately alarm'd the Divine Vengeance, and haſten'd the univerſal Ruine and Deſtruction of the *Jewiſh* Nation.

Q. *What Writings remain of St.* James's?

A. One *Epiſtle* addreſſed to the *Jewiſh Converts* diſperſed and *ſcattered abroad*; to fortifie them againſt all thoſe Temptations, whereby the Purity

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Purity of their *Faith* might be endangered, and to ſecure their *Patience* and their *Charity*, and all other Chriſtian Practices; hereby encouraging them to faithful Perſeverance. The *Goſpel* that goes under his Name is rejected by Learned Men as ſpurious and *apochryphal.*

Q. *What may we learn from the Obſervation of this* Feſtival?

A. Readily to obey all the Suggeſtions and *Offers of Divine Grace*, and to prepare our Minds for the reception of ſupernatural Truth. Zealouſly to *propagate that Chriſtian Knowledge* to others, which the good Providence of God has graciouſly beſtowed upon us; which obliges Paſtors in reſpect of their Flock, Parents of their Children, Maſters of their Servants, and all Chriſtians in ſome degree in regard of one another. Boldly *to profeſs the Truth* when the Providence of God calls us to give Teſtimony to it. And under all our Sufferings to preſerve a Chriſtian Frame of Mind, and to expreſs our Charity for thoſe who are the Inſtruments of our Sufferings. Frequently to curb our Appetites in the uſe of lawful Pleaſures, that we may be prepared to imitate theſe bleſſed Apoſtles in the greateſt Acts of *Self-denial.*

Q. *Wherein conſiſts the Duty of* Self-denial?

A. In a ſtrict ſenſe, our *ſinful* and *diſobedient Appetites* are the only Objects of Religious *Self-denial*; and as it is commanded by our Saviour, it ſeems to denote nothing elſe, but that we ſhould be willing to quit all Earthly Comforts, even Life it ſelf; and to undergo the greateſt Hardſhips, tho' they end in Death, rather than out of a fondneſs to this World, and the Enjoyments of it, to do any thing contrary to the Religion

gion of Jeſus Chriſt. With *Moſes* chuſing rather to *ſuffer Affliction with the People of God,* Heb. 11.25. *than to enjoy the Pleaſures of Sin for a ſeaſon.* In a larger ſenſe, it comprehends the denying our *innocent Appetites*, as a neceſſary Means and Inſtrument, without which we ſhall never be able to practiſe the greateſt Acts of *Self-denial.*

Q. *In what* Terms *is the Duty of* Self denial *repreſented in* Scripture?

A. By forſaking Father and Mother, by hating Wife and Children, by denying Brother and Siſter, by quitting all that we have, by laying down our Lives, and bearing the Croſs. *He* Mat. 10.37. *that loveth Father and Mother more than me*, ſaith our Saviour, *is not worthy of me. If any* Luke 14. *Man come after me, and hateth not Wife and* 26. *Children, Brethren and Siſters, he cannot be my Diſciple. If he forſaketh not all that he hath,* V. 33. *and hateth not his own Life, and doth not bear* V. 27. *his Croſs, he cannot be my Diſciple.* Theſe are the Maxims of Eternal Wiſdom, from which whenever we deviate, we do moſt fooliſhly ruine and deſtroy our ſelves.

Q. *What is* implied *in the fore-mentioned* Expreſſions?

A. That no Conſideration of Pleaſure, or Fear of Pain, ſhould allure or affright us from holding faſt the *Faith once delivered to the Saints.* Jude 3. That the Commands of our Parents, to whom we owe the greateſt Natural Affection and Reverence, ought not to be complied with, when they contradict the Commands of our Saviour; becauſe all Authority, *Natural*, *Eccleſiaſtical* and *Civil* muſt be exercis'd with reſpect to God, who is the Fountain of all Power. That the moſt allowable Affection to the Friend of our

Boſom, and natural Tenderneſs to our own Offſpring, will not juſtifie the Tranſgreſſion of our Duty; becauſe if we truly love God, we ſhould ſuffer no Creature to be his Rival. That our whole Subſiſtence in this World muſt be abandon'd, when we cannot keep it without making ſhipwrack of Conſcience; becauſe other ways we ſhall certainly loſe the Inheritance that is incorruptible undefiled, and that fadeth not. That Life it ſelf, which Nature hath taught us to guard with ſo much Care, muſt be readily parted with, rather than deny the Truth; becauſe this is in ſuch a Caſe the only method to ſecure the Bleſſings of Life Eternal: And that tho' the Pain and Ignominy our Perſecutors inflict, ſhould equal that of the Croſs, yet it muſt be patiently endured, rather than diſown our bleſſed Maſter, who ſuffered that infamous Puniſhment upon our Account, and will deny us before his Father, if we deny him before Men.

Q. *Is this Duty of* Self-denial *of indiſpenſible* Obligation?

A. Religion being a Duty we owe to God can never be ſuperſeded by any Commands, even of our lawful Superiours; becauſe we are
Acts 5. 29. obliged *to obey God rather than Man*; and when we are brought before Kings and Governours for Chriſt's ſake, we are to bear our Teſtimony againſt them, becauſe all their Authority is derived from God, ſo that they can have no Power to control thoſe Commands he lays upon us; and if thro' Fear, or any other worldly Paſſion, we are prevailed upon to comply againſt the Truth, we may juſtly expect the dreadful Fate of being denied by our Saviour at the Great Day, before his Father which is in Heaven.

Q. *How*

Q. *How is the* denial *of our* innocent Appetites *inſtrumental in mortifying our ſinful Deſires and diſobedient Actions?*

A. Becauſe if we gratifie them in all things, where we *lawfully* may, they will by long uſe and indulgence acquire a great Power and Empire over us, and it will be a difficult Task to deny them any thing: For our Appetites make no difference between an *innocent* and *ſinful* Enjoyment, they are only moved by Pleaſure; ſo that if we will be ſure to conquer and ſubdue them in all Inſtances that are *ſinful*, we muſt take care they grow not ſtrong upon us in any *Inſtances* whatſoever.

Q. *Wherein appears the* Reaſonableneſs *of this Duty of* Self-denial *in the ſtricteſt ſenſe?*

A. Becauſe that as God has promiſed to aſſiſt and ſupport us by his Holy Spirit in the Diſcharge of this difficult Duty; ſo he has been graciouſly pleaſed to aſſure us, that he will reward the Practice of it with greater Degrees of Eternal Happineſs; and nothing can be more reaſonable, than to part with things of ſmall value, for things infinitely greater and more conſiderable. And we are ſure that the *Sufferings of this preſent time are not worthy to be compared with the Glory that ſhall be revealed.* Rom. 8. 18. We are his Creatures, and the Purchaſe of our Saviour's Blood, therefore no Conſideration whatſoever ſhould ſtand in competition with the ſerving him. Beſides, the bleſſed *Jeſus*, who requires it from us, has given us the greateſt Example of *Self-denial* that ever was, and that in Pity and Kindneſs to us, and wholly for our Benefit and Advantage.

The PRAYERS.

I.

For the Imitation of Saints.

O Almighty God, whom truly to know is Everlaſting Life; Grant me perfectly to know thy Son Jeſus Chriſt to be the Way, the Truth, and the Life, that following the Steps of thy holy Apoſtles, St. *Philip* and St. *James*, I may ſtedfaſtly walk in the Way that leadeth to Eternal Life, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

II.

For the Improvement of Grace.

GRacious God, teach me readily to obey thy heavenly Call; carefully to attend to all the Suggeſtions of thy bleſſed Spirit; entirely to give my Aſſent to all thoſe Truths which have been atteſted by Miracles, and carry in their Nature an Evidence that they come from above. And when thou haſt thus illuminated my Underſtanding with a Ray of heavenly Light, rectifie my crooked and perverſe Will, by the Practice of thy holy Precepts, and inflame all my Affections to an eager Obſervation of them. Make me zealous to propagate this ſure way to true Happineſs, to all thoſe that ſit in the Darkneſs of Error, or in the Slavery of Sin. Raiſe up a primitive Spirit of Zeal and Fervour to convert Souls, among thoſe who wait at thy Altar; engage the Minds of the Great and Powerful to countenance all ſuch pious Undertakings, and let every Chriſtian in his Place and Station contribute to ſo good a Work; that the whole World may be inlightned with the

the Knowledge and Love of God, through Jeſus Chriſt our Lord. *Amen.*

III.

BLeſſed God, who haſt ſet before us the Examples of thy Saints, that our Duty may become familiar to us, ſince performed by Men of like Paſſions with our ſelves; arm me with Reſolution to confeſs thee before Men as they did; that neither Profit may engage, nor Pleaſure ſoften me into any ſinful Compliance; nor any Sufferings or Perſecutions ſo far influence my Fear, as to make me ſtagger or move from my ſtedfaſtneſs. That in all my Sufferings here upon Earth, for the Teſtimony of thy Truth, I may fix my Mind upon thoſe things thou haſt prepared for them that love thee, and by the Example of thy *Saints*, pray to thee for thoſe that cruelly and deſpitefully uſe me, O bleſſed Jeſus, who ſtandeſt at the Right-hand of God, to ſuccour thoſe who ſuffer for thee, the only Mediator and Advocate. *Amen.*

For following the Example of the Saints.

CHAP. XX.

The Aſcenſion of our Lord Jeſus Chriſt. A Moveable Feaſt.

Q. *WHat Feſtival does the Church celebrate this Day?*

A. Our bleſſed Saviour's *aſcending* into Heaven in his Humane Nature, and his ſitting at the *Right Hand of God.*

Q. *When did our Saviour* aſcend *into Heaven?*

Acts 1. 3. *A.* Forty Days after his *Reſurrection*; during which time he confirmed the Truth of his *Reſurrection*, by appearing ſeveral times to his Diſciples, diſcourſing with them, and *ſpeaking of the things concerning the Kingdom of God.*

Q. *How was the* Aſcenſion *performed?*

A. While he was bleſſing his Diſciples, he V. 9, 10. was taken up in a bright Cloud, they all ſtedfaſtly looking after him, till he was entirely gone out of their ſight.

Q. *What Teſtimony did the* Angels *bear at his* Aſcenſion?

A. While the *Apoſtles* were looking after our *Saviour*, two of them appeared to them, aſſu- V. 11. ring them, that as *Jeſus* was taken from them into Heaven, ſo he ſhould in as glorious a manner return again to judge the World.

Q. *Was it neceſſary the* Apoſtles *ſhould be Eye-witneſſes of the* Aſcenſion?

A. Yes, in order to the Confirmation of the Certainty and Reality of it. For tho' this was not neceſſary in his *Reſurrection*, becauſe whatever was a Proof of his Life after Death, was a Demonſtration of his *Reſurrection*; yet the Apoſtles not being to ſee him then in Heaven, 'twas neceſſary they ſhould be Eye-witneſſes of his Act of *Aſcending*, that ſo they might be able to bear their Teſtimony to it.

Q. *What farther Proof had the* Apoſtles *of our Saviour's* Aſcenſion?

John 14. 28, 29. *A.* Before they ſaw our Saviour aſcend, he had told them whither he was going, and what Power and Dignity would be conferred upon him, and as an Evidence of this his Exaltation

to

to the Right-hand of God, had promiſed to ſend down the *Holy Ghoſt* upon them in a ſenſible manner; ſo that they afterwards receiving the wonderful Effects of his being there, had abundant Evidence of his *Exaltation* in Heaven. Joh. 15. 26.

Q. *How was Chriſt's Aſcenſion* typically *repreſented under the* Law?

A. By the *High Prieſt*'s being appointed once every Year to enter into the Holy of Holies; which ſhewed that *the High Prieſt of the good things to come, by a greater and more perfect Tabernacle not made with Hands, was to enter into the Holy Place, having obtained Eternal Redemption for us*; all the *Jews* believing that the Tabernacle did ſignifie this World, and the Holy of Holies, the higheſt Heavens. Wherefore as the *High-Prieſt* did paſs thro' the reſt of the Tabernacle, and with the Blood of the Sacrifice enter into the Holy of Holies; ſo was the *Meſſias* to offer up himſelf a Sacrifice, to paſs thro' all the Courts of this World, and with his Blood to enter into the higheſt Heavens, the moſt glorious Seat of the Majeſty of God. Heb. 9. 11, 12.

Q. *How was Chriſt's Aſcenſion* prophetically declared?

A. By the Royal Prophet *David*, thou *haſt aſcended up on high, thou haſt led Captivity captive, thou haſt received Gifts for Men.* Which Words, tho' ſpoken immediately of *David* himſelf aſcending in triumph up the Hill whereon the Temple ſtood, the Mount *Sion*, after his Conqueſt over the *Philiſtines*; yet they had alſo a Prophetical Relation to our bleſſed Saviour's *Aſcenſion* into Heaven; the Phraſe *on high* in the Language of *David*, ſignifying Heaven, is moſt properly applied to our Conqueror the Pſal. 68. 18.

Meſſias. And thus they are underſtood by St.
Eph. 4. 8. *Paul* to the *Epheſians.*

Q. *Whither did our Saviour* aſcend?

A. Into the Heaven of Heavens, the Preſence of God; where his Humane Nature is ſeated far above all Angels and Arch-angels, all Principalities and Powers, even at the *Right-hand* of God.

Q. *What mean you by his ſitting at the* right Hand of God?

A. The Advancement of his Humane Nature, to the height of Dignity and Authority in the Preſence of God; the right Hand being eſteemed the Place of greateſt Honour and Favour. Or it may import his ſitting in his Humane Shape on the right Hand of that bright Throne, or reſplendent Glory which viſibly accompanies and manifeſts ſome extraordinary Preſence of God; the uſual Symbol of his Power and Majeſty. Which was probably what St. *Stephen* ſeems to
Acts 7. 55. have ſeen, when he beheld the *Glory of God, and Jeſus ſtanding at the right Hand of God.*

Q. *What are we obliged to believe concerning our Saviour's* Aſcenſion?

A. That the only begotten and eternal Son of God, after he roſe from the Dead, did with the ſame Soul and Body with which he roſe, by a true and local Tranſlation, convey himſelf from the Earth on which he lived, through all the Regions of the Air, through all the Celeſtial Orbs, until he came unto the Heaven of Heavens, the moſt glorious Preſence of the Majeſty of God.

Q. *What* Benefit *do we particularly receive from Chriſt's* Exaltation *in Heaven?*

A. The great Advantage of his *Interceſſion* for

for us at the right Hand of God, where he is a perpetual Patron and Advocate in our behalf, to plead our Cauſe, to ſolicite our Concernments, to repreſent our Wants, and to offer up our Prayers and Requeſts to God, by Vertue of his meritorious Sacrifice. So that the true Penitent may expect Forgiveneſs; the weak but ſincere Chriſtian, Strength and Aſſiſtance, having ſo powerful a *Mediator* with the Father. Thoſe that ſuffer and are perſecuted, may depend upon their *High Prieſt* for Comfort and Support, ſince he *is touched with a Senſe of our Infirmities.* And all *may come boldly to the Throne of Grace, to obtain Mercy and Help in time of need*, becauſe our Prayers are offered to God by ſo powerful and prevalent a Hand. Heb. 4. 15, 16.

Q. *What Reaſon may there be given why our* Saviour *did not* aſcend *in the ſight of the* Jews *for their Conviction?*

A. It was only abſolutely neceſſary that they who were to preach the Goſpel ſhould have the utmoſt Evidence of thoſe Matters of Fact they atteſted. God's Deſign was to bring the World to Salvation by the Exerciſe of Faith, which is an Act of Aſſent upon the Teſtimony of another, with which Sight is inconſiſtent. And 'tis to be doubted, whether they who aſcribed our Saviour's Miracles to the Power of the Devil, and ſuborned the Soldiers to ſay upon his *Reſurrection*, that his Diſciples ſtole him away, would not have called his *Aſcenſion*, if they had ſeen it, a Phantaſm and vain Apparition. Mat. 9. 34. 28. 12, 13.

Q. *What influence ought the* Aſcenſion of our Saviour *to have upon us?*

A. It

A. It ought to confirm our *Faith*, to ſtrengthen our *Hope*, and to *raiſe our Affections* to things above.

Q. *How does the* Aſcenſion *confirm our* Faith?

A. Becauſe it gives us a farther Proof of our Saviour's *Divine Miſſion*, and that he was a true Prophet ſent from God; it being Evidence beyond Exception, that God would never have ſo highly rewarded him, and viſibly have taken him into Heaven, if he had not been ſent into the World by him, and had not approved of the Meſſage he delivered to us. Neither can we doubt of his return to judge the World, our Saviour having declared himſelf *appointed by*
Acts 10.12. *God Judge of quick and dead*, and the Angels having confirmed the ſame; nothing being more credible than the ſaying of one whom God has ſo viſibly took to himſelf.

Q. *How does the* Aſcenſion *ſtrengthen our* Hope?

A. By ſeeing our own Nature thus advanced, we are aſſured that Duſt and Aſhes may thither aſcend; and the bleſſed Jeſus being our Head, as Members of his Body we may expect admiſſion into that heavenly Court, where he ſits in Glory, ſince we have his Word that can never fail, that he is *gone to prepare a Place for us.* Beſides, our Saviour's *Exaltation* diſpels all thoſe Fears the weakneſs of our Nature may ſuggeſt to us, becauſe he has an abſolute Diſpoſal of all thoſe Graces which are neceſſary to attain eternal Happineſs.

Q. *How does the* Aſcenſion *exalt our* Affections?

A. By putting us in mind that our Treaſure is *above*, and that therefore we ought not to ſet

ſet our Affections upon things that are *below*. That Heaven is the true and only Happineſs of a Chriſtian, and that our great Deſign in this World ought to be, to fit and prepare our ſelves for the Enjoyment of it. That our conſtant Endeavours ought to tend towards the qualifying our ſelves to be received into our Saviour's Preſence, to whom we have the greateſt Obligations of Duty and Gratitude. That by trampling upon our Sins, and ſubduing the Luſts of the Fleſh, we may make our Converſation correſpond to our Saviour's Condition, that where the Eyes of the Apoſtles were forced to leave him, thither our Thoughts may follow him.

The PRAYERS.

I.

For Heavenly-mindedneſs.

GRant, I beſeech thee, Almighty God, that like as I do believe thy only begotten Son the Lord Jeſus Chriſt to have aſcended into the Heavens, ſo I may alſo in Heart and Mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghoſt, one God, World without end. *Amen.*

II.

For the Comfort of the Holy Ghoſt.

O God, the King of Glory, who haſt exalted thy only Son Jeſus Chriſt with great Triumph unto thy Kingdom in Heaven, we beſeech thee leave us not comfortleſs, but ſend to us thy Holy Ghoſt to comfort us and exalt us unto the ſame Place whither our Saviour is gone

gone before, who liveth and reigneth with thee and the Holy Ghoſt, one God, World without end. *Amen.*

III.

Thankſgiving for the Aſcenſion.

IT is very meet, right and my bounden Duty, that I ſhould at all times, and in all places give Thanks unto thee, O Lord, Holy Father, Almighty and Everlaſting God, thro' thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious Reſurrection, manifeſtly appeared to his Apoſtles, and in their ſight aſcended up into Heaven to prepare a Place for us; that where he is, thither we might alſo aſcend, and reign with him in Glory. Therefore with Angels and Arch-angels and all the Company of Heaven, I laud and magnifie thy glorious Name, evermore praiſing thee and ſaying, Holy, Holy, Holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord, moſt high. *Amen.*

IV.

Bp. *Ken.* Faith of the Aſcenſion.

I Believe, O victorious Love, that thou after thy Conqueſt over Death and Hell, didſt aſcend in triumph to Heaven, that thou mighteſt *prepare Manſions* for us; and from thence as Conqueror, beſtow the Gifts of thy Conqueſt on us; and above all, the Gift of thy holy Spirit; that thou mighteſt enter into the Holy of Holies, as our great High Prieſt, to preſent to thy Father the ſweet ſmelling Sacrifice of his crucified Son, the ſole Propitiation for Sinners, and therefore all Love, all Glory be to thee. Glory be to thee, O Jeſus, who didſt

didſt leave the World, and aſcend to Heaven about the thirty third Year of thy Age, to teach us in the prime of our Years, to deſpiſe this World when we are beſt able to enjoy it, and to reſerve our full Vigour for Heaven and for thy Love.

O thou whom my Soul loveth, ſince thou haſt left the World, what was there ever in it worthy of our Love! O let all my Affections aſcend after thee, and never return to the Earth more; for, *whom have I in Heaven but thee, and there is none upon Earth, that I deſire in compariſon of thee. Amen*, Lord Jeſus, *Amen.*

CHAP. XXI.

Whitſunday. A Moveable Feaſt.

Q. *WHat* Feſtival *does the Church this Day celebrate?*

A. The Deſcent of the *Holy Ghoſt* upon the Apoſtles in the viſible Appearance *of fiery cloven Tongues*, and in thoſe miraculous Powers which were then conferred upon them. Acts 2. 3.

Q. *Why do we call this Feſtival* Whitſunday?

A. Partly from the glorious light of Heaven which was this Day ſent down upon the Earth from the Father of Lights; but principally becauſe this Day being one of the ſtated times for *Baptiſm* in the *ancient* Church, thoſe who were baptized, put on *white Garments*, as Types of that ſpiritual Purity they received in

in *Baptiſm*; and which they were obliged to preſerve in the future courſe of their Lives.

Q. *Which were the* ſtated Times *for* Baptiſm *in the Primitive* Church?

A. At firſt all Perſons were baptized as Opportunity and Occaſion ſerved; and when there were appointed Seaſons, Infants and the Sick received Baptiſm at all times. But when the *Diſcipline* of the Church began to be ſettled, it was confined to two ſolemn and ſtated Times of the Year, *Eaſter* and *Whitſontide*, including the intermediate ſpace of Fifty Days that is between them; which was in a manner accounted *Feſtival* and Baptiſm adminiſtred during the whole time. Beſides theſe, *Nazianzen* reckons the Feaſt of *Epiphany*, probably in memory of the *Birth* and *Baptiſm* of our Saviour, both which went anciently under that Title; but tho' this might be a Cuſtom in ſome Places, yet 'tis queſtioned whether 'twas univerſal; beſides, afterwards it was prohibited and laid aſide.

Tert. de Baptiſ. c. 19.

Orat. 40.

Q. *Why was* Eaſter *and* Whitſontide *appointed for this purpoſe?*

A. Eaſter was appointed in Memory of Chriſt's Death and Reſurrection, correſpondent to which are the two parts of the Chriſtian Life repreſented in *Baptiſm*, *dying* unto Sin and *riſing* again to Newneſs of Life. *Whitſontide* in Memory of the Apoſtles being then baptized with *the Holy Ghoſt and with Fire*, and of their having at that time baptized themſelves three thouſand Souls; this Communication of the *Holy Ghoſt* to the *Apoſtles* being in ſome meaſure repreſented and conveyed in *Baptiſm*.

Mat. 3. 11. Acts 2. 41.

Q. *Why*

Q. *Why was* Baptiſm *deferred to theſe* ſtated Times?

A. That *Adult* Converts, who made up the Body of baptized Perſons in thoſe Days, might be fitted and prepared for their ſolemn Admiſſion into the Church by this Sacrament. In order to this purpoſe they were for ſome conſiderable time *catechized* and inſtructed in the Principles of the Chriſtian Faith, from whence the *Candidates* of *Baptiſm* were called *Catechumens*; they were obliged to give Teſtimony of their Proficiency in Chriſtian Knowledge, to the *Biſhop* or *Presbyter* who were appointed to examine them upon ſuch Points; they were farther to give Proof of a ſober and regular Converſation, and that they might be the better diſpoſed to receive the great Benefits of this Sacrament, they prepared themſelves by *Prayer* and *Faſting* in a ſtrict Obſervation of the holy Seaſon of *Lent*. As for the Children of Chriſtian Parents, 'tis evident they were admitted to Baptiſm in their Infancy, from the greateſt part of the Ancient Writers, as *Irenæus*, *Tertullian*, *Origen*, and *Cyprian*.

Cyril. Præf. Catech. Iren. l. 2. c. 39. Tertul. de Bap. Orig. in Lev. c. 12. §. 1. in Rom. lib. 5. §. 3. Cypr. Epiſt. ad Fidum.

Q. *When were the* miraculous Gifts *of the* Holy Ghoſt *conferred upon the* Apoſtles?

A. Upon the Day of *Pentecoſt*, which was obſerved by the *Jews* fifty Days after their *Paſſover*, in memory of the *Law* delivered at Mount *Sinai*, and for the gathering and bringing in of their Harveſt.

Q. *What was the firſt effect of the* deſcent of the Holy Ghoſt *upon the* Apoſtles?

A. They began to ſpeak with other Tongues as the Spirit gave them Utterance. Whereby they who were *Jews*, were enabled in an inſtant

Acts 2. 4.

ſtant to publiſh that Religion God had revealed to them, all over the World.

Q. *Did the Inhabitants of* Jeruſalem *take any notice of this matter?*

A. Yes; at the noiſe of it, thoſe *Jews* that
Acts 2. 6. were aſſembled at *Jeruſalem*, from all parts to obſerve the Day of *Pentecoſt*; came together unto the Place, and were confounded, becauſe every Man heard the *Apoſtles* ſpeak in their own Language, wherein they were born.

Q. *Wherein did this* Gift of Tongues *conſiſt?*

A. Not in a Capacity of ſpeaking ſeveral Languages at the ſame Inſtant, for that is impoſſible, but in ſpeaking ſeveral Languages, without ever having had the Advantage of learning them. So that the ſeveral Nations
V. 8. then preſent heard ſome or other of the *Apoſtles* ſpeaking in their own Language.

Q. *How was this* Gift *conferred upon the* Apoſtles?

Acts 2. 2,3. A. Suddenly there came a Sound from Heaven, as of a mighty ruſhing Wind, and it filled all the Houſe where they were ſitting; and there appeared unto them cloven Tongues, like as of Fire, and it ſat upon each of them.

Q. *What does this* Sound *from Heaven as of a mighty ruſhing* Wind *repreſent to us?*

A. 'Tis a fit Emblem of the *Divine Spirit*, by whoſe Efficacy the Goſpel ſhould have a ſpeedy and unexpected Succeſs. To this our
John 3. 8. Saviour had compared it in his Diſcourſe with *Nicodemus*. And it ſignifies to us, that the Publication of the *Goſpel* was attended with the ſame Divine Preſence and Power that the giving of the Law was; but not with the ſame Circumſtances of Terror.

Q. *What*

Q. *What do the* Cloven Tongues as it were of Fire *repreſent to us?*

A. Not only the diverſity of Languages miraculouſly infuſed into the *Apoſtles*, to enable them to preach to divers Nations; but the quick and piercing Efficacy of their Speech.

Q. *What mean theſe* Cloven fiery Tongues *ſitting upon each of them?*

A. It ſignifies this *Gift of Tongues* was conſtant, becauſe they had continual uſe of it; and that it was common to all the *Apoſtles*, becauſe they were all to be Publiſhers of the Goſpel, and the Witneſſes of our Lord's Reſurrection; which was the great Miracle whereby the *Goſpel* was to be confirmed.

Q. *What* Evidence *is there that this* Miracle *was* real, *and that there was no manner of Deceit in it?*

A. It was publickly wrought before many Witneſſes, and thoſe Enemies to the *Apoſtles*, as being the Diſciples of him they had ſo lately crucified; they gave Proof of this miraculous Power in the Preſence of great Multitudes of ſeveral Nations, and in all Places where they went preaching the *Goſpel.*

Q. *Might not the* Apoſtles *craftily combine together to impoſe upon the World by the* Pretence *of ſuch a* Miracle, *after having acquired the Knowledge of Languages by Study and Induſtry?*

A. No; becauſe they were not Strangers at *Jeruſalem*; their Perſons were known as the Followers of *Jeſus*; and ſo was their mean Condition and illiterate Education; which gave them no Opportunity to attain this Skill in an ordinary way. And where they were not known, their affirming that this Gift was ſu-

pernaturally conferred upon them, was ſupported by the Power they had to work other Miracles of all kinds, which they every where did frequently; and particularly in this kind, having a Power to impart the ſame Gift to o-
Acts 19. 6. thers by the Impoſition of Hands.

Q. *But might not this* Gift of Tongues *be only the Effect of an* Enthuſiaſtick *Heat, and of a Brain diſtemper'd with* Wine?

A. Language being not natural to Man, but an arbitrary thing, no violent Heat whatſoever could form a new Language to a Man which he never knew before. But were it poſſible, the time and the manner how the *Apoſtles* uſed this Gift, prove that it was no Effect of Wine, for it was the third Hour of the Day, the time of Morning Prayers, to which the *Jews* generally came faſting; and they argued with ſuch Strength and Sedateneſs, that they convinced great Numbers of their Hearers of the Excellency of the Doctrine deliver'd by them; which ſhews the Reaſon was not diſcompoſed; and the ſame Spirit and Power continued with them afterwards, which proves it was not the Effect of a ſudden Heat.

Q. *To what* end *were the Apoſtles thus* endowed *with all* Languages?

A. To enable them to ſpread and diffuſe the Knowledge of Chriſtianity over the World, the Goſpel thereby making a greater Progreſs in a few Years, than it could have done in humane Probability without it, in many Ages.

Q. *Does it ſeem probable that if the* Converſion *of* Infidels *were attempted by Men of honeſt and ſincere Minds, God would extraordinarily countenance ſuch a Deſign?*

A. 'Tis

A. 'Tis agreeable to Reaſon to think he would, and no ways contrary to Scripture; for as the Wiſdom of God is never found to be prodigal in multiplying the Effects of his Almighty Power, ſo it is never wanting to afford all neceſſary Evidences and Motives of Conviction.

Q. *What other* extraordinary Gifts *of the* Holy Ghoſt *were conferred upon the Apoſtles?*

A. They had the Gift of *Inſpiration*, whereby they were fully and clearly inſtructed in all manner of heavenly Truth, bringing to their Minds whatever Chriſt had taught them; and ſupplying whatever he had deſignedly omitted, till they were better able to bear it; and were thereby infallibly aſſiſted in delivering the ſaid Truth entire to others. And they had the *Gift of Miracles*, which enabled them to prove to others with the moſt convincing Evidence, thoſe things God had revealed to them.

Q. *What do you mean by a* Miracle?

A. The Work of a *ſuperior Power*, unaccountable to us from *natural Cauſes*, evident and wonderful to *Senſe*. An Effect may then be ſaid to be *ſupernatural*, when either in it ſelf, or in its Manner and Circumſtances, it exceeds any *Natural Power* that we know of to produce it; which does not neceſſarily imply, that *Miracles* are always an immediate Effect of the *Divine* Power, becauſe *Angels* good or bad may do ſuch things as exceed any natural Power known to us, and which we cannot diſtinguiſh from ſome Effects that are wrought by the immediate Power of God. And if a Miracle was not externally ſenſible, how ſhall the Spectators perceive it? They muſt find ſome change in the Object, or elſe the pretended Miracle is loſt to them.

Q. *When are* Miracles *a convincing Proof of the* Truth *and* Divinity *of any Doctrine?*

A. When they are wrought in Confirmation of ſuch Doctrines as are worthy of God, and which tend to promote Piety, as the Chriſtian Doctrines moſt eminently do; for if they are wrought to introduce Idolatry, or to countenance Impiety and Immorality, we have the Warrant of *Moſes* not to regard them. And our Saviour refers the *Jews* to the Nature of his Doctrine, as a Proof that his Power of working Miracles was not from *Satan.* And Miracles are then more eſpecially a convincing Proof, when they are of ſuch a Nature and Kind that they are peculiar to the Power of God, and cannot be performed by any *unclean Spirit*; as the *foretelling future Contingencies, knowing Mens Hearts, raiſing the Dead, and caſting out Devils.*

Deut. 13. 1, 2, 3. Mat. 12. 25, 26.

Q. *Is it not a great Sin to* disbelieve *the* Goſpel *after ſo thorough a Confirmation of it?*

A. The Goſpel being ſufficiently propounded, and there being ſuch ſufficient Grounds offered to perſuade Men to believe it, as the *confirmation* of it by *Miracles*, of which we are aſſured by credible Relation; it muſt be a Sin of the greateſt ſize to reſiſt ſo great a Light, and to reject the greateſt Bleſſings that ever were beſtowed on Mankind. How ſhall Men eſcape if they neglect ſo great Salvation, which at the firſt began to be ſpoken by the *Lord*, and was confirmed by them that heard him? Beſides, our Saviour has plainly declared, *That he that believeth not ſhall be damned*; and that the not *receiving his Words*, deſigned for ſuch an ineſtimable Good, and atteſted with ſuch Authority and Commiſſion from *God* the *Father*, is

Mar. 16. 16. Joh. 12. 48.

an

an Accuſation which will be heavily charged on Men at the Day of Judgment.

Q. *What are the* ordinary Gifts *of the* Holy Ghoſt, *which regard all Chriſtians in all Ages to the end of the World?*

A. All thoſe Helps and Aſſiſtances which are neceſſary for the Performance of thoſe Conditions upon which our Salvation depends; partly by illuminating our Underſtandings in our ſincere and diligent Enquiries after Divine Truth; and partly by exciting our Wills to that which is good, and ſtrengthening our vigorous Endeavours in the Proſecution of it. So that the Gift of God's Spirit in this ſenſe does imply his continual reſidence in good Men, his being a Principle of ſpiritual Life to them, and his powerful Aſſiſtance of them to all the purpoſes of Holineſs and Obedience.

Q. *How may we attain theſe* ordinary Gifts *of the* Holy Spirit?

A. By the uſe of all thoſe Means which God has eſtabliſhed for this End and Purpoſe, which are therefore called the *Means of Grace.* As humble, hearty, and fervent *Prayer*, a frequent and devout uſe of the *Holy Sacrament*, reading and hearing God's *Holy Word*; with the uſe of all other likely means to attain thoſe Graces which we ſeeek for at his Hands, and all this as obedient Members of the Catholick Church, to whom alone Chriſt has promiſed theſe Influences of his Spirit. Jam. 1. 5. Luk. 11. 13.

Q. *What may we learn from the* Obſervation *of this* Feſtival?

A. To thank God for thoſe miraculous Gifts he beſtowed upon the Apoſtles to fit them to convert the World, and for inſpiring the ſacred

Penmen of Holy Writ; whereby he has given ſuch abundant Teſtimony of the Truth of our Religion, and ſuch firm Grounds for our Faith. To live according to the holy Precepts of that Goſpel, which has received ſo convincing a Teſtimony. Earneſtly to beg of God the Gift of his Holy Spirit, which is ſo neceſſary to enable us to run the ways of his Commandments, and which God is ready to grant to our hearty and fervent Prayers. To ſupport our ſelves under all the Difficulties of our Chriſtian Warfare, that ariſe either from our own Weakneſs, or the Power of our ſpiritual Enemies; by conſi-
1 Joh. 4. 4. dering, *that he that is in us, is greater than he that is in the World*; and that we may *do*
Phil. 4. 13. *all things thro' Chriſt that ſtrengthneth us.* To attribute all the good that is in us, as well as the Perfections and Abilities we enjoy, to the Holy Spirit, whoſe free Gift they are; and to employ them to the Benefit and Advantage of our Neighbours; they being therefore given that we might *profit* with them.

Q. *What do you mean by the* Holy Ghoſt *or* Holy Spirit?

A. The *third Perſon* in the moſt adorable *Trinity*, diſtinct from the Father and the Son, and eternally proceeding from both; being called the
Rom. 8. 9. *Spirit of Chriſt* and the *Spirit of the Son*, as well
1 Pet. 1. 11. as of the Father, and of one divine Eſſence or
Gal. 4. 6. Subſtance with them; eſſentially Holy in reſpect of his own divine Nature; for as the Son was ſo begotten of the Father as to be one God with him, in like manner the Holy Ghoſt ſo proceedeth from the Father and the Son, that he is one and the ſame God that they are.

Q. *What is the* peculiar Office *of the* Holy Spirit? *A.* To

A. To *ſanctifie* and renew our corrupt Nature, and to reſtore it to its primitive Perfection and Dignity. For ſince without Holineſs it is impoſſible to pleaſe God, or attain that Happineſs which conſiſts in the Enjoyment of him, and that the Frailty and Weakneſs, as well as the Corruption of our Nature, is ſo great, that we are not able of our ſelves to accompliſh this mighty Work; God has been graciouſly pleaſed to grant to us his Holy Spirit, to be the Author of all internal Holineſs, and the Principle of our Spiritual Life; and conſequently 'tis this bleſſed Spirit gives *Clearneſs* to our *Faith*, *Zeal* to our *Charity*, and *Strength* and *Power* to all our *Graces*.

Q. *When may the* Holy Spirit *be ſaid to give* Clearneſs *to our* Faith?

A. Not only when he *reveals* to us the *Will of God*, which he has *externally* propoſed in the *Holy Scriptures*; but when he *internally* illuminates our Minds, and inclines them to the *Obedience of Faith*, whereby we firmly aſſent to thoſe Truths, which unto a natural or carnal Man are fooliſhneſs. When the *Belief* of the *Principles* of *Religion* is vigorous enough to govern our Practice, and influence our Lives; when the *Torments* of the *Damned* make us afraid to follow them in their Sins, which have brought upon them all thoſe Miſeries, when they put us upon ſtriving againſt every Temptation to avoid the Danger. When the *Glories* of the *Saints* perſuade us to imitate their Lives, which have raiſed them to that Happineſs: When the hope of ſeeing God purifieth us as he is pure, by ſeeking all Occaſions of our Improvement, and by making

it our Buſineſs to work out our Salvation.

Q. *When may the* Holy Spirit *be ſaid to add* Zeal *to our* Charity?

A. Not only when the *Love* of *God* ſecures our own *Duty*; but when it makes us *earneſtly concerned* that all the World ſhould be influenced by the ſame divine Flame, and that our Neighbour ſhould become a fit Object of infinite Mercy. When we are ſenſibly touched with the Blindneſs and Obſtinacy of wicked Chriſtians; and endeavour by the propereſt Methods to cure their *Ignorance*, and to remove their great *Indifference* as to the Buſineſs of Religion. When we are careful to *inſinuate* and eſtabliſh the Maxims of Piety in our *Families*, and among our *Friends* and *Relations*; when our Diſcourſe and *Converſation* is *edifying*, and tinctured with a reliſh of Religion; when we recommend it by our own *Example*, and by our *Prayers*, for the Converſion of Sinners, and for the Perſeverance of the Righteous. When we *conceal* all things that may offend the *weak*, and publiſh whatever may tend to increaſe the *Love* of *Vertue*; when we take all Occaſions to *praiſe* thoſe that live well, to *honour* them before the World, and to give them the preference in thoſe Favours we are able to confer; when the Civilities and Liberalities we exerciſe, and the Friendſhips we contract, aim at the *Converſion* and Sanctification of Souls; when the Comfort and Relief we give to the *Poor*, the *Sick*, and the *Afflicted*, tends to make the Deſign of God's Providence towards them effectual, for their amendment if they are bad, or for their improvement if they are good; that they may learn to adore the Author of their Afflictions,

flictions, and wiſely fix their Minds upon a Good that is ſtable and permanent.

Q. *When may the* Holy Spirit *be ſaid to give* Power *and* Strength *to our* Graces?

A. Not only when the *Empire* of *Reaſon* is ſecured againſt the *Attacks* of the *inferior Appetite*; but when our evil Inclinations are in ſome meaſure ſtifled, and that all *carnal Affections die in us.* When the *Allurements* of the *World*, and the Enjoyments of Senſe appear as trifling Entertainments, in Compariſon of the *Pleaſure* and *Happineſs* of ſerving God and doing Good. When the *Difficulties* and *Dangers* we meet with in the Road of our *Duty* are ſo far from diſcouraging us, that they raiſe our Spirits, and increaſe our Reſolution, and ſerve only to make the Pleaſures of *Vertue* more perfect. When the *bearing* and *forgiving Injuries*, the *mortifying* our *ſenſual Appetites*, and the *ſuffering* for *Righteouſneſs*, which to worldly Minds carry ſo terrible an Appearance, are embraced with *Joy* and *Satisfaction*, as the happy Opportunities of manifeſting a ſincere and ardent Affection to the bleſſed Jeſus. When we receive the Afflictions of Life, not only with *Patience* and Submiſſion, but with *Thankfulneſs*, from a Senſe of that Profit and Advantage they may bring to us. Theſe *Effects* were viſible in the Conduct of the *holy Apoſtles*; never did ſo much Reſolution get the better of ſo much Weakneſs, ſo great a Contempt of Danger and Death triumph over ſo ſhameful a Cowardice, and ſo ſincere and ardent a Deſire of Suffering, maſter a very careful Endeavour to avoid the Appearance of it.

The

The PRAYERS

I.

For the Gift of the Holy Spirit.

GOD, who at this time didſt teach the Hearts of thy faithful People, by the ſending to them the Light of thy Holy Spirit; Grant me by the ſame Spirit to have a right Underſtanding in all things, and evermore to rejoice in his Holy Comfort, through the Merits of Chriſt Jeſus my Saviour, who liveth and reigneth with thee, in the Unity of the ſame Spirit, one God, World without end. *Amen.*

II.

For the faithful Service of God.

ALmighty and merciful God, of whoſe only Gift it cometh, that thy faithful People do unto thee true and laudable Service; Grant, I beſeech thee, that I may ſo faithfully ſerve thee in this Life, that I fail not finally to attain thy heavenly Promiſes, through the Merits of Jeſus Chriſt. *Amen.*

III.

For a Practice ſuitable to the Chriſtian Profeſſion.

ALmighty God, who ſheweſt to them that be in Error the Light of thy Truth, to the intent they may return into the way of Righteouſneſs; Grant unto all them that are admitted into the Fellowſhip of Chriſt's Religion, that they may eſchew thoſe things that are contrary to their Profeſſion, and follow all ſuch things as are agreeable to the ſame, through our Lord Jeſus Chriſt. *Amen.*

IV.

Dean *Hickes.* For the

O Lord my God, who by thy Son our Saviour Jeſus Chriſt, haſt promiſed thy Holy Spirit

Spirit to them who ask him of thee; I beſeech thee to give him to me in all the Graces and Aſſiſtances of which I ſtand in need. I ask him in all Humility and Earneſtneſs, as the greateſt Bleſſing I can receive; I ask him in the Senſe of my own Weakneſs and Infirmities, as knowing without his continual Inſpirations I can deſire nothing that is good, or do any thing that is acceptable to thee: O therefore let him be with me, and remain with me, and moſt powerfully aſſiſt and ſupport me in all Trials and Temptations when I moſt need his Help. Gifts of God's Holy Spirit.

Let him be unto me a Spirit of Sanctification to purifie my corrupt Nature, a Spirit of Council in all Difficulties, of Direction in all Doubts, of Courage in all Dangers, of Conſtancy in all Perſecutions, of Comfort in all Troubles, eſpecially in Times of Sickneſs and at the Hour of Death, and of Submiſſion and Reſignation to thy Holy Will and Pleaſure in all Afflictions that are moſt grievous to Fleſh and Blood.

Leave me not a Moment to my own humane Frailty without his Aſſiſtance; but let him conſtantly inſpire me with Fear, Love, and Devotion towards thee; with Truth, Juſtice, and Charity towards my Neighbour; and with Abſtinence and Sobriety towards my ſelf. And becauſe I live in evil Times, and am in Danger of being deceived by the Wiles and falſe Pretenſions of Men, let him be alſo unto me a Spirit of Wiſdom, and Conduct, and Diſcretion, that in all my Converſations I may be able to diſcern Truth from Hypocriſie; and ſincere, undeſigning and faithful, from falſe, deſigning, and flattering Friends.

Furthermore I beſeech thee, let him be unto me

me a Spirit of Patience under all Croſſes, and in all Provocations; a Spirit of Truſt and ſtedfaſt Repoſe of Mind in thy Care and Providence; a Spirit of Forgiveneſs to my Enemies; a Spirit of Humility to make me quiet and eaſie in my ſelf, meek and gentle to others, and to free me from all the Sin and Torment of Pride, Envy, and Ambition; and finally ſo let him guide me and govern me through the whole Courſe of my ſhort Life here, that I may not fail to obtain Everlaſting Life, through Jeſus Chriſt our Lord. *Amen.*

V.

Thankſgiving for the Deſcent of the Holy Ghoſt.

IT is very meet, right, and my bounden Duty, that I ſhould at all Times, and in all Places give Thanks unto thee, O Lord, holy Father, Almighty everlaſting God: through Jeſus Chriſt our Lord, according to whoſe moſt true Promiſe, the Holy Ghoſt came down as at this time from Heaven, with a ſudden great Sound, as it had been a mighty Wind, in the likeneſs of fiery Tongues lighting upon the Apoſtles, to teach them and to lead them into all Truth; giving them both the Gift of divers Languages, and alſo Boldneſs, with fervent Zeal, conſtantly to preach the Goſpel unto all Nations, whereby we have been brought out of Darkneſs and Error into the clear Light and true Knowledge of thee and thy Son Jeſus Chriſt: Therefore with Angels and Archangels, and with all the Company of Heaven, I laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, Holy, Holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord moſt high. *Amen.*

CHAP.

CHAP. XXII.

Munday in Whitſun-Week.

Q. *WHat ſhews the great* ſolemnity *of the* Feſtival *we commemorate at this time?*

A. The particular care the Church has taken to ſet apart this and the following Day for the Exerciſe of Religious Duties; to the end, that we might have leiſure to offer up our Praiſes and Thankſgivings to God, for that perfect diſcovery he has made of his Will to Mankind in the *Chriſtian Revelation*, which contains the beſt and ſureſt means of ſerving him, and of performing thoſe Obligations we lie under to the Divine Majeſty; and which has been confirmed by the Deſcent of the Holy Ghoſt.

Q. *How is* the knowledge *of* Religion *attained?*

A. Either by the *Light* of *Nature*, which diſcovers to us the Being of a God, and the infinite Perfections of the Divine Nature, particularly his Goodneſs which inclines him to reward thoſe that ſerve him and diligently ſeek him, and his Juſtice which requires him to puniſh thoſe that diſobey him; and that therefore conſequently there is a part of Man which will ſubſiſt in the next World, capable of theſe future Rewards or Puniſhments, which leads us to the Immortality of the Soul; which Syſtem of Principles with a ſutable practice deducible from them we call *Natural Religion*;

or elſe by *Supernatural Revelation*, which we call *Revealed Religion.*

Q. *What do you mean by* Supernatural Revelation?

A. God's manifeſting himſelf or his Will to Mankind ſome way or other over and above what he has made known to us by the Light of Nature; in ſuch a manner, and in ſuch inſtances, that all our own reaſonings could never have attained unto; which Manifeſtation was ſometimes made immediately by God, and ſometimes by the Mediation of Angels, as were moſt of the Revelations of the Old Teſtament.

Q. *How does it appear that a* Revelation *from* God *is* poſſible?

A. This is evident from the Nature of God, and the Capacities of Men, as well as from that proof which is produced to ſatisfie us concerning a Miſſion from God. An infinite Being that created our Souls capable of knowing him and loving him, can never want power to communicate farther Light to our Minds, and make farther diſcoveries of his Will and Pleaſure: And Man thus made after his own Image can uſe thoſe Faculties he is endowed with, both in receiving and delivering the matter of the Revelation, eſpecially when it offers it ſelf in a manner ſuitable to thoſe Faculties. And when ſuch things are diſcovered as by *prophecy* which none but God could reveal, and ſuch things done as by *Miracles*, which none but an Almighty at leaſt a Supernatural Power could effect, we are as ſure ſuch Evidences are Proofs of a ſupernatural Revelation, as we are that the Creation of the World is a demonſtration

ſtration of the exiſtence of a Deity. Now this is a matter ſo evident, that it has been generally believed among all Mankind, even among the *Heathens* who were deſtitute of true Revelations; and the conſent of all Nations, that there is ſuch a Principle as *Inſpiration* in the World doth make it plain, that it carries no repugnancy to natural Light, ſuppoſing that there is a God, that he ſhould reveal his Mind by ſome particular Perſons to the World; to which purpoſe the Teſtimony of *Tully* is very conſiderable, and among moſt of the Philoſophers theſe two Principles went together, the *Exiſtence* of a *Deity*, and the *certainty* of *Inſpiration.* De Divi. lib. 1.

Q. *Whence appears the* Neceſſity *and* Expediency *of* Divine Revelation?

A. From the great *Ignorance* and *Corruption* of *humane Nature*, and that Miſery and Guilt which Mankind had contracted, which was plain even to thoſe that were unacquainted with the Original of it; ſo that ſome extraordinary means became neceſſary for their recovery. And from the *infinite goodneſs of God*, whoſe Providence not only extends his care to the Bodies of Men, and their outward condition in this World, but chiefly to their immortal Souls, and their Happineſs in another Life, upon which account rational Creatures plung'd in Miſery, became fit Objects of the Divine Care and Compaſſion. For tho' natural Light convinces us of the Exiſtence of a Deity, and ſhews us how reaſonable it is to pay our adorations to that Power that created and preſerves us, yet it does not ſufficiently direct us in the way and manner of performing it; tho' it gives

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us ſome hopes of Pardon upon our repentance from the general notion of God's goodneſs, yet it preſcribes us no certain Method for the obtaining our Reconciliation. So that Revelation was neceſſary both to relieve the wants of Men in a natural State, and to recover the luſtre and brightneſs of their natural Principles, ſullied and impaired by the degeneracy of Mankind; and farther to add ſuch improvements as might be perfective of humane Nature, and inſtruct Men in the method of appeaſing an offended Deity. All the pretences of the Heathen Lawgivers, as *Lycurgus* and *Numa*, &c. to have received their Laws from ſome Divinity, was a tacit Confeſſion, that Revelation was neceſſary and expedient to conduct Men to Happineſs.

Q. *What are the* ſeveral kinds *of* Revelation?

A. The ſeveral *kinds* of *Revelation* whereof ſome are mentioned by the *Jews*, and others recorded in the *Holy Scriptures*, are *Inſpiration*, *Viſions*, *Dreams*, *Propheſie*, *Oracle*, *Voices*, particularly the *Bath-col*, and that which the *Jews* reckon peculiar to *Moſes*, which they called *Gradus Moſaicus*.

Q. *What do you mean by* Inſpiration?

A. Inſpiration is a *Revelation* which is inſenſibly communicated and breathed as it were into the Soul of a Man, ſo that the inſpired Perſon does not think his own Thoughts, nor order his own Conceptions, nor form his own Notions ſo far as he is inſpired. But this does not exclude the exerciſe of his own Reaſon in theſe Operations, but theſe Infuſions not proceeding from any reaſoning in themſelves, but from an External and Supernatural Cauſe, it

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is by that Cauſe determined to the matter that is inſpired.

Q. *What do you mean by* Viſions?

A. A *Viſion* is the ſupernatural repreſentation of an Object to a Man when waking, as in a Glaſs which places the Viſage before him; by which he has as clear a view of the things thus repreſented, as if they were the things themſelves, and not the Images and Appearances of them. Thus St. *Paul* as clearly ſaw our Saviour by a Repreſentation or Viſion when he was in a Trance in the Temple, as he did when our Saviour actually and viſibly appeared to him at mid-day on the way to *Damaſcus*. By this means what Sight, Preſence and Knowledge is to us in things ſenſible when we are awake, that Viſion is to ſuch as are in an Ecſtaſy. So that when *Viſion* is given in Scripture to this way of *Revelation*, it is not from any uſe made of corporeal Sight, or that the Eye is entertained with corporeal Objects, but becauſe of the clearneſs and evidence of what is repreſented, and by reaſon of the conformity it therein bears to outward and corporeal Senſe.

Act. 22. 17, 18. 9. 4. 26. 13. 1 Cor. 15. 8.

Q. *What is* Revelation *by* Dreams?

A. A Revelation by a Dream was the repreſentation of an Object made to a Man in his Sleep; and tho' it be natural to a Man to Dream as to Sleep, yet in this caſe the Dream or Revelation was ſupernatural: For to dream of ſuch things then in doing, or of ſuch things to come as are altogether independent upon the Body, nor by any methods of Nature, or preſumptive Art to be known or foreſeen is ſupernatural. Thus to Dream was natural to *Pharoah* as to others, and his Dream of the ſe-

ven fat and lean Kind might have paſſed under that Character; but by ſuch a Dream to be made to underſtand, that there ſhould be ſucceſſively ſeven Years of great Plenty, and then ſeven Years of Famine, could proceed only from a Divine Revelation.

Q. *What do you mean by* Prophecy?

A. The *foretelling of things to come*, which might be communicated either by *Viſion* or *Dream*; for the *Jews* obſerve that the *Prophecy* was always received one of theſe two ways, grounding their Opinion upon the declaration of God himſelf; *If there be a Prophet among you, I the Lord will make my ſelf known to him in a Viſion, and ſpeak to him in a Dream.* The Jewiſh Doctors farther tell us, that *Propheſie* was a clearer Revelation, and carried greater aſſurance along with it than either a *Viſion* or a *Dream* without Prophecy; and that this was common to all the *three*, that there was ſomething of Ecſtaſy or tranſport of Mind in them. Indeed the *primary Notion* of a *Prophet* ſeems to lie in *declaring* and *interpreting* to the World the *Mind of God*, which he receives by *immediate Revelation*; and hence it is that in Scripture the *Patriarchs*, as *Abraham* and others are called Prophets, who were not ſo famous for any Predictions uttered by them, as for the frequency of Divine Revelations. For it is altogether accidental and extrinſecal to the nature of Prophecy what time it has a reſpect to, whether paſt, preſent, or to come; but becauſe future Contingencies are the fartheſt out of the reach of humane Underſtanding, therefore the foretelling of things to come has been chiefly look'd upon as the main Note

Num. 12. 6.

and

and Character of a Prophet, as being apprehended to be the ſtrongeſt evidence of the Truth of Divine Revelation.

Q. *What was the* Puniſhment *of* counterfeiting *a* prophetick Spirit *under the Law?*

A. To deter Men from counterfeiting a *prophetick Spirit*, or from hearkning to ſuch as did, God appointed that every ſuch pretender upon legal Conviction, ſhould be put to Death. *But the Prophet which ſhall preſume to ſpeak a word in my Name, which I have not commanded him to ſpeak, or that ſhall ſpeak in the Name of other Gods, ſhall ſurely die.* The Jews generally underſtand this of ſtrangling as they do always in the Law, when the particular manner of the death is not expreſſed. And by this Puniſhment the *falſe Prophet* was diſtinguiſhed from the *Seducer* who was to be ſtoned to Death by ſufficient Teſtimony; the *Seducer* being a Perſon, who ſaught by cunning Perſuaſions and plauſible Arguments, to draw Men off from the Worſhip of the true God; but the *falſe Prophet* always pretended Divine Revelation. Deut. 18. 20. Deut. 13. 6, 10.

Q. *What is* Revelation *by* Oracle?

A. This was called *Urim* and *Thummin* which was a rendring Anſwers to Queſtions by the *High Prieſt*, placed before the *Mercy Seat*, looking upon the *Stones* in the *Breaſt-plate*, which how it was done, is not agreed by thoſe who have treated of this matter.

Q. *What is* Revelation *by* a Voice?

A. When the matter of the *Revelation* was communicated immediately or occaſionally by a *Voice*. The former of theſe was vouchſafed to *Abraham*, and above all to *Moſes*, to whom

Exod. 33. 19. 9. 11. God is ſaid to have *Spoke Face to Face, as a Man ſpeaketh to his Friend.* The other, which was altogether occaſional, was for ſome particular *direction* as to *Hagar* and others, or for *Teſtimony*, or *Confirmation*, as was that mentioned in the *Goſpel*, when it was audibly proMat. 3. 17. claimed from Heaven, *This is my beloved Son in whom I am well pleaſed.*

Q. *What do you mean by the* Bath-Col.

A. This was counted by the *Jews* the loweſt degree of *Revelation*, which was called the Maim. Mor. Nev. part. 2. c. 42. *Daughter of a Voice* or *Eccho*, in relation to the *Oracle* of *Urim* and *Thummin*, as ſome think; for whereas that was a Voice given from the Mercy-Seat within the Veil, this upon the ceaſing of that Oracle, being ſuppoſed to come in its place, might not unfitly, or improperly be called a *Daughter*, or Succeſſor of that Voice, which the *Jews* pretend continued among them from the Days of the Prophet *Malachi* to the time of our Saviour, and which after a ſort, they conceived was to ſupply the ceaſing of Prophecy among them. But many Learned Men have reduced thoſe numberleſs Stories that occur in the Writings of the Jewiſh Doctors concerning the *Bath-Col*, to theſe two Heads, that either they were ſometimes *mere Fables* invented to raiſe the Reputation of ſome *Rabbi*, or at other times *Magical* and *Diabolical* deluſions.

Lightfoot, Vol. 2. p. 128, 129.

Q. *What do you mean by the* Gradus Moſaicus?

A. This the *Jews* eſteemed the higheſt degree of *Revelation*, to which *Maimonides* attributes theſe Characters; That God manifeſted himſelf to *Moſes* when he was awake, tho' to other Prophets in Dreams and Viſions; That

That the influence was derived immediately from God himſelf without the Mediation of any Angelical Power, without any Fear, Amazement, or Fainting, which were incident to other Prophets; and That the Spirit of Prophecy reſted upon him, ſo that he could make uſe of it when he would. Thus much is certain that the *Revelation* made to *Moſes* had ſome ſingular prerogatives above thoſe of other Prophets, as is plain from Scripture; but that it was always by an immediate Communication from God without the Mediation of Angels, ſeems not ſo agreeable to what St. *Stephen* tells us, that *The Law was given by the diſpoſition of Angels*; nor to what St. *Paul* affirms, *That it was ordained by Angels in the hands of a Mediator*, which was *Moſes*.

Num. 12. 5. 6. 7.

Act. 7. 35.

Gal. 3. 19.

Q. *Are theſe* Divine Revelations *collected together, and have we any* Authentick Inſtrument *and* Record *of them?*

A. Moſt of the fore-mentioned *ſorts* and *degrees* of *Revelation*, which God has made of himſelf to the World, are collected together in the *Holy Scriptures*; by which the things revealed any of theſe ways are tranſmitted to us, and therefore called the *Word* of *God*, as containing thoſe things, which God in ſeveral Ages has ſpoken to the World; which are neceſſary to be known by Men in order to their eternal Happineſs. And this being now the great Standard of Revelations from God, which is to continue to the end of the World, we are all concerned to eſtabliſh our ſelves in the Belief and Practice of what is contained in the Holy Scriptures.

Q. *What are the* peculiar Characters *of a* Divine Revelation?

A. The Proofs of a *Divine Revelation* vary according to the different caſes of thoſe it doth concern: For they may relate either to the Perſon himſelf that is inſpired, or to thoſe that receive the matter revealed immediately from the Perſons inſpired, or to thoſe that live remote from the Age of the inſpired Perſons, as is the caſe of all Chriſtians ſince the times of our Saviour and his Apoſtles.

Q. *How can the* Perſon inſpired *be ſatisfied himſelf of the* truth *of ſuch a* Revelation.

A. When God Almighty thinks fit to make a Revelation to any Man, to manifeſt and diſcover any Truth or thing to him of which he was before ignorant; it is not reaſonable to think but that he will ſome way or other ſatisfie the Perſon concerning the reality of it; for it cannot poſſibly ſignifie any thing, or have any effect upon the Man, unleſs he be ſatisfied it is ſuch: And the aſſurance of a Divine Revelation, as to the Perſon himſelf, is moſt probably wrought by the great evidence it carries with it of its Divine Original; for no Man can doubt but that God, who made our Underſtandings, and knows the Frame of them, can accompany his Revelations with ſo clear and overpowering a Light, as to diſcover to to us the Divinity of them, and that they came from him; conſequently in God's manifeſting himſelf to the Prophets, there was ſuch a powerful repreſentation on the part of the Divine Agent, and that clearneſs of Perception on the part of the Perſon inſpired, as did abundantly make good thoſe Phraſes of *Viſion* and *Speaking*, by which it is deſcribed in Scripture. Yet ſometimes there was added

ded ſome Sign or Supernatural Proof; for when *Gideon* had ſome doubt of what the *Angel* ſaid when he knew not who he was, and betrayed ſome fear when required to go on a difficult Enterprize, he was confirmed by the *Fire* out of the *Rock* that *conſumed the Fleſh*, and by the *Fleece*, and by the *Soldier's Dream*, and the *Interpretation* thereof. And *Moſes* was convinced not only of his own Miſſion from God, but of the Acceptance and Authority he ſhould have upon it with the People, when the *Rod* in his Hand was turned into a *Serpent*, and his *Hand*, by putting it into his *Boſome*, was made *leprous* and *cured again* in a moment by *taking it out*.

Judg. 6. 21, 37. Ch. 7. 13, 14. Exod. 4. 3, 6.

Q. *But does not this make a* ſtubborn belief *and* obſtinate conceit *of a thing to be a* Divine Revelation?

A. I think not, becauſe a good Man when he is inſpired, and reflects upon it, and diligently conſiders the aſſurance which he finds in his Mind concerning it, can give a rational account of it to himſelf, he muſt have reaſon to believe himſelf inſpired which the deluded Perſon wants; and therefore the poſitiveneſs of the pretender may ariſe from Pride and Self-conceit, which have no ſmall influence, but more eſpecially from a diſordered Imagination or Fancy, which interrupts the Operations of the Mind; whereas a true inſpiration will bear the Teſt of the Prophet's Reaſon, which will give him ſatisfaction concerning it. Thus he finds it a foreign impreſſion, that it does not ſpring from himſelf, nor hath its riſe from thence, and therefore aſcribes it to ſome Spirit without himſelf, and believing that there is a God

that can communicate himſelf to the Minds of Men, and that his Goodneſs is ſuch, that he will not ſuffer them to be under the neceſſity of a deluſion, which they muſt be, if when they have the higheſt aſſurance and ſatisfaction that ſuch a thing is a Divine Revelation, they may be deceived. Farther, he conſiders the matter of the Revelation, and if it neither contradicts any eſſential and fundamental Notion of his Underſtanding, nor any other former Revelation, he thinks himſelf obliged to entertain it. The confidence of Enthuſiaſts in their imaginary Inſpirations ariſing from a defect of their Reaſon and Judgment, is in it ſelf no more an Argument againſt this, than becauſe ſenſe is ſometimes deceived and impoſed upon, that therefore it is never certain; or becauſe theſe are Errors and Diſputes among Mankind, that therefore there is no Truth. Confidence in imaginary Inſpirations may be great, but the Perception, and ſo the Aſſurance cannot be equal to what is real.

Q. *How can they that receive the* Revelation *from the* Perſons inſpired, *judge of the* Truth *of ſuch a* Revelation?

A. From the *credibility* of the *Perſons pretending to Inſpiration*, that they be of known Probity and approved Integrity, and that they be endowed with Prudence and Underſtanding; for God's choice of Perſons for ſo peculiar a Service, doth in that way, either find or make them fit. From the *extraordinary Evidence* and Teſtimony they give that they are inſpired, as *working of Miracles*, which muſt be unqueſtionable as to their Number and Quality, and to the publick manner of doing them, and the

Prediction

Prediction of *future Events*, which God claims as a Prerogative to himſelf; becauſe ſuch things being out of the reach of any created Underſtanding, are a more certain Proof of a divine Power, than even the working of Miracles themſelves. From the *Matter* of the *Revelation* which when it concerns Mankind in general, muſt be worthy of God as proceeding from him, and muſt tend to the Advantage, and Satisfaction, and Happineſs of Mankind, to whom the Revelation is made; for Juſtice, Holineſs, and Goodneſs are as neceſſary and as eſſential to our Idea of God as Power, and conſequently a Revelation that contradicts theſe Attributes cannot come from God. This Evidence is very neceſſary, and may reaſonably be expected, and is a Proof of the higheſt Nature; and what as every Man can judge of being a Maſter of Senſe and Reaſon, ſo it is what every Man ought to be concluded by.

Q. *What* Evidence *is* neceſſary *for thoſe that* live *at a* great Diſtance *from the Age of thoſe Perſons that were* inſpired *to* ſatisfie *them of the* Truth *of that* Revelation *they are* obliged to believe?

A. The credible Report of Eye and Ear Witneſſes concerning the Miracles that have been wrought, and the Predictions that have been foretold, to prove Perſons inſpired, conveyed down to us in ſuch a manner, and with ſuch Evidence, as that we have no Reaſon to doubt of the Truth of them; which is all the Evidence that can be had in ſuch Circumſtances, and which muſt be preſumed neceſſary, and therefore is ſufficient.

Q. *But ſince the* Proof *of* Revelation *at a* Diſtance

Diſtance *depends upon the* Truth *of* Matters *of* Fact, *what* general Rules *are there, that when they all meet*, Matters *of* Fact *cannot be* falſe?

Short and eaſie Method with a Deiſt.

A. There are *four Rules* that make it impoſſible for *Matters* of *Fact* to be *falſe* where they all concur. Firſt, that the *Matter* of *Fact* be ſuch as that *Mens outward Senſes*, their *Eyes* and *Ears* may be *Judges* of it. Secondly, That it be done *publickly* in the *Face* of the World. Thirdly, That not only *publick Monuments* be kept in *Memory of it*, but ſome *outward Action* to be performed. Fourthly, That ſuch *Monuments*, and ſuch *Actions* or *Obſervances* be *inſtituted*, and do *commence* from the *Time* that the *Matter* of *Fact* was done.

Q. *Wherein appears the* Advantages *of theſe* Rules *for the* Proof *of* Matters *of* Fact?

A. The *two firſt Rules* make it impoſſible for any ſuch Matter of Fact to be impoſed upon Men when ſuch Matter of Fact was ſaid to be done; becauſe every Man's Eyes and Senſes would contradict it. And the *two laſt Rules* make it impoſſible that any ſuch Matter of Fact ſhould be invented ſome time after, and impoſed upon the Credulity of After-Ages; becauſe whenever ſuch Matter of Fact came to be invented, if not only Monuments were ſaid to remain of it, but likewiſe that publick Actions and Obſervances were conſtantly uſed ever ſince the Matter of Fact was ſaid to be done, the Deceit muſt be detected by no ſuch Monuments appearing, and by the Experience of every Man, Woman, and Child, who muſt know that no ſuch Actions or Obſervances were uſed by them.

Q. *Pray*

Q. *Pray give an* Illuſtration *of the* Force *of the* two firſt Rules?

A. To illuſtrate the *two firſt Rules*, ſuppoſe any Man ſhould pretend that Yeſterday he divided the *Thames* in the Preſence of all the People of *London*, and carried the whole City, Men, Women, and Children over to *Southwark* on dry Land, the Waters ſtanding like Walls on both ſides; I ſay 'tis morally impoſſible, that he could perſuade the People of *London* that this was true, when every Man, Woman and Child could contradict him, and ſay that this was a notorious Falſhood. Therefore it may be taken for granted, that no ſuch Impoſition could be put upon Men at the time when ſuch publick Matter of Fact was ſaid to be done.

Q. *How may the* two laſt Rules *be* illuſtrated?

A. Suppoſe a Story ſhould be invented of a certain thing done a thouſand Years ago, perhaps ſome might be prevailed upon to believe it; But if it be ſaid that not only ſuch a thing was done, but that from that Day to this every Man at the Age of twelve Years had a joint of his little Finger cut off, and that every Man in the Nation did want a Joint of ſuch a Finger; and that this Obſervation was ſaid to be part of the Matter of Fact done ſo many Years ago, and vouched as a Proof and Confirmation of it, and as having deſcended without Interruption, and having been conſtantly practiſed in memory of ſuch Matter of Fact, all along from the time that ſuch Matter of Fact was done. It is impoſſible in ſuch a Caſe that the Story could be believed, becauſe every one could

could contradict it, as to the Mark of cutting off a Joint of the Finger, and that being part of the Matter of Fact, muſt demonſtrate the whole to be falſe.

Q. *What may we learn from thoſe* frequent Diſcoveries *God has made of his* Will *to* Mankind?

A. The *Infinite Mercy* of the *Divine Nature*, whereby God has always ſupplied his Creatures from time to time, with all neceſſary means to conduct them to eternal Happineſs. That his *wiſe Providence* does not only take Care of our Bodies, and govern all thoſe temporal Concerns that relate to them, but that it extends it ſelf to what is of much greater Importance, our immortal Souls, which muſt be for ever happy or miſerable in another World. That the *great Unhappineſs* of Man conſiſts in *withdrawing* his *Dependance* upon *God*, for nothing but a wilful and obſtinate Neglect of thoſe Diſcoveries God has made of himſelf can ruin and deſtroy him. That the *Divine Revelations* being accompanied with all the *Evidence* and *Proof* that things of that Nature are capable of, *Infidelity* becomes *highly unreaſonable and inexcuſable*, and can be reſolved into nothing but the unaccountable Pride and ſinful Paſſions of Men, *they love darkneſs rather than light becauſe their Deeds are evil.*

Joh. 3. 19.

The PRAYERS.

I.

For the Gift of the Holy Spirit.

O God, who as at this time didſt teach the Hearts of thy faithful People by ſending

to

to them the Light of thy Holy Spirit. Grant me by the ſame Spirit to have a right Judgment in all things, and evermore to rejoyce in his holy Comfort, thro' the Merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee in the Unity of the ſame Spirit, one God, World without End. *Amen.*

II.

Thankſgiving for the deſcent of the Holy Ghoſt.

IT is very meet, right, and my bounden Duty, that I ſhould at all Times, and in all Places give Thanks unto thee, O Lord, Holy Father, Almighty everlaſting God, through Jeſus Chriſt our Lord, according to whoſe moſt true Promiſe the Holy Ghoſt came down, as at this time, from Heaven with a ſudden great Sound as it had been a mighty Wind, in the likeneſs of fiery Tongues lighting upon the Apoſtles, to teach them and to lead them into all Truth, giving them both the Gift of divers Languages, and alſo Boldneſs with fervent Zeal conſtantly to preach the Goſpel unto all Nations, whereby we have been brought out of Darkneſs and Error into the clear Light and true Knowledge of thee and thy Son Jeſus Chriſt: Therefore with Angels and Arch-angels, and with all the Company of Heaven I laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, Holy, Holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory; Glory be to thee, O Lord moſt High. *Amen.*

III.

For the Advantages of Revelation.

ALmighty God, who haſt created all things by the Word of thy Power, and for whoſe

whoſe Pleaſure they are and were created; who preſerveſt all things by the Conduct of thy wiſe Providence, and by whoſe gracious Concurrence all things do ſubſiſt: I had lain aſleep in the Shades of Darkneſs if thy powerful Hand had not awak'ned me into Being; I had long ſince ſunk into my primitive Nothing if the continual Supplies of thy Goodneſs had not ſecured my Preſervation. It is ſtill a farther Degree of thy diſtinguiſhing Mercy, that thou haſt ranked me among thoſe Creatures that are made capable of worſhipping their Almighty Creator; and who, when they apoſtatized from thee by their wilful Folly, were reſtored to thy Favour and Reconciliation by the meritorious Sacrifice of the Lord Jeſus Chriſt. Bleſſed be thy Holy Name that thou didſt not abandon Mankind to that Blindneſs they had contracted, that thou didſt not leave them under that Weakneſs and Impotency they had brought upon themſelves; but when the primitive Laws of our Being began to looſe their Vigour and Force by the evil Practices of a degenerate and corrupted World, wert pleaſed by freſh Manifeſtations of thy ſelf to diſcover to us the Knowledge of our Duty, and the ways and means of appeaſing thy juſt Wrath and Indignation againſt us, and of reſtoring penitent Sinners to thy Mercy and Favour. What is Man, that thou art mindful of him? or the Son of Man, that thou doſt thus remember him? Grant, O Lord, that I may anſwer the Ends of thy gracious Diſcoveries to Mankind, that thy heavenly Light may direct all my Ways, and that my Delight may be in thy Statutes, that the Reaſonableneſs of thy Precepts may influence my Underſtanding,

and

and the Excellency of them may enflame my Affections, that conforming my ſelf to the Methods of thy Grace in this World, I may be qualified for the Manifeſtations of thy Glory in the next, through Jeſus Chriſt our Lord, to whom with thee and the Holy Ghoſt be all Honour and Glory, World without End. *Amen.*

CHAP. XXIII.

Tueſday in Whitſun-Week.

WHat was the bleſſed Effect *of thoſe* miraculous Gifts; *which were at* this time *beſtowed upon the* Apoſtles?

A. The miraculous Gifts, which the Apoſtles received at this time by the deſcent of the Holy Ghoſt, were deſigned to enable them to preach and propagate the Goſpel throughout all the World, and to make known the Chriſtian Religion to all Nations.

Q. *What do you mean by the* Chriſtian Religion?

A. That way and manner of worſhipping and ſerving God, which was revealed to the World by Jeſus Chriſt, wherein are contained, Propoſitions of Faith to be believed, Precepts of Life to be practiſed, and Motives and Arguments to enforce Obedience.

Q. *Wherein appears the* Truth *of the* Chriſtian Religion?

A. From that full and clear Evidence which our Saviour and his Apoſtles gave of their divine

divine Miſſion and Authority, and from the Nature of that Religion they taught which was worthy of God, and tended to the Happineſs and Welfare of Mankind. Both which Proofs are neceſſary to convince us of the Truth and Certainty of a divine Revelation. For if Miracles are wrought to eſtabliſh Idolatry, or to promote the Practice of any wicked Doctrine, we have all the Aſſurance imaginable that ſuch a Revelation cannot proceed from God; becauſe Wiſdom and Holineſs, Juſtice and Goodneſs, are eſſential Perfections that belong to his Nature; and it is impoſſible we ſhould be obliged to believe any thing as from him, which plainly contradicts them. And this is very agreeable to what *Moſes* has taught us in ſuch a Caſe,

Deut. 13. 1, 2, 3. *If there ariſe among you a Prophet, or a Dreamer of Dreams, and giveth thee a Sign or a Wonder, and the Sign or Wonder come to paſs, whereof he ſpake unto thee, ſaying, Let us go after other Gods (which thou haſt not known) and let us ſerve them: thou ſhalt not hearken unto the Words of that Prophet, or that Dreamer of Dreams.*

Q. *What* Proof *have we that there ever was ſuch a* Perſon *as* Jeſus Chriſt, *and that he* ſuffered *under* Pontius Pilate?

A. That there was ſuch a Perſon as *Jeſus Chriſt* that lived in the Reign of the Emperor *Tiberius*, is not only univerſally acknowledged by Chriſtians but has been owned by *Jews* that have writ of thoſe Times; and the *Heathens* themſelves have born their Teſtimony to the Truth of this Matter of Fact, as *Tacitus*, *Suetonius*, and *Pliny* the younger. And that

Carol. Daubuz, pro Teſt. Joſep. Tacit. lib. xv. de Clau. c. 25. Epiſ. 97. lib. x.

the

the ſame *Jeſus* was crucified under *Pontius Pilate*, is averred both by Chriſtians and Jews; the Chriſtians profeſs'd it, notwithſtanding the Ignominy they might thereby ſeem to bring upon themſelves, who worſhip'd him as a God; and the Jews owned it, notwithſtanding the provocation they might thereby give to the Chriſtians, for it was by their Anceſtors that he was delivered to be crucified: And it is very probable there were publick Records of the whole matter at *Rome*, as the account was ſent by *Pontius Pilate* to *Tiberius*; for the ancient Chriſtians in their Apologies appeal to it, which they had too much Underſtanding and Modeſty to have done, if no ſuch account had ever been ſent, or had not been then extant to be produced. And indeed the great Enemies of Chriſtianity, *Celſus* and *Julian*, never made this matter of Fact a Controverſy; ſo that no Hiſtory can be better eſtabliſh'd by the unanimous Teſtimony of People otherwiſe very different from one another, than the Life and Death of Jeſus Chriſt.

Q. *What* Evidence *did* Jeſus Chriſt *give that he was a* Prophet *ſent from God?*

A. All the former Prophecies that related to the *Meſſias* were fulfilled in him, which ought to have been a convincing Argument to the *Jews*, who owned ſuch Prophecies to have been of Divine Inſpiration. He received the Teſtimony of a Voice from Heaven ſeveral times; he was endowed with the Power of working Miracles, and particularly with the Gift of Prophecy, proved and made good by the fulfilling his own Predictions; than which nothing can be a greater Evidence of a Divine

Mission, because the greatest Argument of infinite Power and Knowledge.

Q. *What* Prophecies *that related to the* Messias *were* fulfilled *in* Jesus Christ?

A. Those Prophecies that concerned his *Birth* and *Life*, his *Death*, *Resurrection*, and *Ascension*.

Q. *What* Prophecies *that related to the* Birth *of the* Messias *were fulfilled in* Jesus?

Gen. 49. 10. *A.* According to *Jacob*'s Prophecy the *Messias* was to come about the time of the Dissolution of the *Jewish* Government; *the Scepter was not to depart from Judah*, that is, the Power and Authority of the *Jewish* Government was not to cease *till Shiloh came*, by whom the ancient *Jews* did understand the *Messias*. And it was foretold by the Prophets Hag. 2. 6, 7, 8, 9. *Haggai* and *Malachi*, that he should come before the Destruction of the *second Temple*; Mal. 3. 1. and the Destruction of the Temple was foretold by *Daniel*, with the precise time of our Dan. 11. 24, 25, 26, 27. Saviour's coming. And to manifest to the World that Christ is come, the *Jews* are now dispers'd among all Nations, and their Government lost, and their Families confounded: The second Temple is long since destroyed, and the City *Jerusalem* made desolate, which was foretold should be after the cutting off the *Messias*. And as the time of Christ's Birth Mich. 5. 2. was foretold, so was the place of it: It was propheſied, that the *Messias* should be born in Mat. 2. 6. *Bethlehem* of *Judea*, which was accordingly fulfilled; the Providence of God so ordering it, that *Joseph* and *Mary* should be brought up to *Bethlehem*, by a General Tax which *Augustus* then laid; not only that she might be

be delivered, but that their Names might be there entred, and their Family aſcertained and proved, without doubt, to have deſcended from *David*. The Perſon of whom our Saviour was born was likewiſe foretold; according to *Iſaiah* ſhe was to be a *Virgin*, which was accordingly fulfilled; and thus *Chriſt* was emphatically *the Seed of the Woman*, according to the Promiſe made to our firſt Parents, being, as the *Goſpel* tells us, born of a pure Virgin which never knew Man. Iſai. 7. 14. Mat. 1. Gen. 3. 15.

Q. *What* Prophecies *related to the* Life *of the* Meſſias, *which were fulfilled in* Jeſus?

A. The *Meanneſs*, and *Obſcurity*, and Sorrows of it are expreſs'd by *Iſaiah*; he was ſpoken of by the *Prophets* as of a Perſon that was to be reputed vile and abject, deſpiſed and rejected of Men; and accordingly in the Goſpel Chriſt is called a *Nazarene*, and had not where to lay his Head; and yet notwithſtanding theſe Circumſtances he was to be eminent for his *Patience* and *Meekneſs*. His Abode was to be chiefly in *Galilee*, and accordingly he was brought up at *Nazareth*, and dwelt at *Capernaum*. His Character of a Prophet was aſſerted by *Moſes* and *Iſaiah*, which was eminently fulfilled in that he foretold future Contingencies. His Power of working many and great Miracles foretold by the ſame Prophet, and accompliſh'd by himſelf in ſuch a manner that many of the People believed in him and ſaid, *When Chriſt cometh ſhall he do greater Miracles than this Man hath done?* It was foretold that the People ſhould receive him with Joy, and triumph when *he came riding upon an Aſs*, which was afterwards fulfilled; and that he Iſa. 53. 2, 3. Pſal. 69. 9, 10. 42. 2, 3. 11. 1. Deut. 18. 15. Iſai. 61. 1. 35. 5, 6. Joh. 7. 31. Zach. 9. 9. Mat. 21. 3.

Zach. 11. 12. Mat. 27. 3. ſhould be ſold for *thirty Pieces of Silver*, the Price which *Judas* received for betraying him.

Q. *What* Prophecies *related to the* Death *of the* Meſſias *that were fulfilled in* Jeſus?

A. His violent Death was foretold by the Prophets, and by ſeveral Types which did repreſent and prefigure his Death. Thus *Abraham*'s offering up of *Iſaac* was a Type of Chriſt's being offered upon the Croſs; and *Iſaac*'s carrying the Wood on his Shoulders, was a Type of Chriſt's carrying his own Croſs; And the brazen Serpent and the Paſchal Lamb prefigured Chriſt's being lifted up, and his being made a Sacrifice for the Sins of the Peo-
Iſai. 50. 6. ple. Our Saviour was *buffetted* and *ſpit upon*, according to the Prophecy of *Iſaiah*. He had
Pſal. 22. 18. 69. 21. *Vinegar given him to drink mingled with Gall*, and his *Garments were parted among the Soldiers, by caſting of Lots*, according to *Da-*
Iſai. 53. 12. *vid*. He was *numbred with the Tranſgreſſors*, being condemned as a Malefactor to ſuffer with Malefactors, being crucified between two Thieves. He cried out under his Suffer-
Pſal. 22. 1. ings, according to *David*, and prayed for his
Iſai. 53. 12. wicked Perſecutors, according to *Iſaiah*. And as to the Circumſtances of his Burial, it was
V. 9. foretold he ſhould *make his Grave with the rich*, which was accompliſhed in that he was put into *Joſeph* of *Arimathea*'s own Tomb.

Q. *What* Prophecies *related to the* Reſurrection *and* Aſcenſion *of the* Meſſias *which were fulfilled in* Jeſus?

A. The *Reſurrection* of Jeſus Chriſt was pro-
Pſal. 16. 10. phefied of by *David*, thou *wilt not leave my Soul*

Soul in Hell, nor ſuffer thy holy One to ſee Corruption; for to this purpoſe it is applied by St. *Peter*; the time foretold by *Hoſea* to be *after two Days*, as ſeveral of the *Rabbies* underſtood that place. It was prefigured by the Type of *Iſaac*'s deliverance when he had been offered up; and by the Type of *Jonas* being three Days and three Nights in the Whale's Belly. And his ſitting at the Right Hand of God, which ſuppoſeth his Aſcenſion into Heaven was foretold by the Royal Prophet, *Sit thou at my right Hand till I make thine Enemies thy Footſtool.* The Accompliſhment of the forementioned Prophecies was a ſufficient proof to the *Jews* who ſaw them fullfilled, that our Saviour was a Perſon ſent from God.

Act. 2. 27. Hoſ. 6. 2. Mat. 12. 4. Pſ. 110. 1.

Q. *How was* Jeſus *proved to be* ſent from God *by a* voice *from* Heaven?

A. Juſt before he began his publick Miniſtry, when he was Baptized by *John* in the preſence of a great Aſſembly of the People, the Holy Ghoſt deſcended upon him, with a Voice from Heaven which ſaid, *This is my beloved Son in whom I am well pleaſed.* And this Voice was again repeated, tho' not ſo publickly at his *Tranſfiguration* on the Mount; and is mentioned by St. *Peter* as a conſiderable Argument of Chriſt's Divine Authority; *for we have not followed cunningly deviſed Fables, when we have made known unto you the power and coming of the Lord Jeſus Chriſt, but were eye-witneſſes of his Majeſty; for he received from God the Father Honour and Glory, when there came ſuch a voice to him from the excellent Glory, this is my beloved Son in whom I am well pleaſed. And this voice which came from*

Mat. 3. 16, 17. 17. 5. 2 Pet. 1. 17.

Heaven we heard when we were with him in the holy Mount. And a *third* time there came
Joh. 12.28. a Voice to him from Heaven in the hearing of all the People.

Q. *What farther* Evidence *is there that* Jeſus *was a Perſon* ſent from God?

A. The *Power* with which he was endowed of *working Miracles*, which, when they are great and unqueſtionable, and frequently wrought in publick, is one of the higheſt evidences we can have of the Divine Miſſion of a-
Joh. 3. 2. ny Perſon. Upon this ground it is that *Nicodemus* concludes that our Saviour was ſent from
Mar. 11. 3, God: And our Saviour himſelf inſiſts upon
4. this as the great Proof of his Divine Autho-
Joh. 5. 36. rity; and the reſiſting the Evidence of his Miracles, he reckons as one of the greateſt aggra-
15. 24. vations of unbelief; *if I had not*, ſaith our Saviour, *done among them the works which none other Man did, they had not had Sin.* And that our Saviour did many wonderful things, is confeſt by his greateſt Enemies, *Celſus* and *Julian*, tho' they attributed them to the power of *Magick.*

Q. *Of what* nature *were our* Saviour's Miracles, *and* how *were they* wrought?

A. He healed all ſorts of Diſeaſes, and that
Mat. 4. 23, 24. in multitudes of People, as they came accidentally without diſtinction; and the manner of curing them was ſuch as was above the ordinary Courſe of Nature, for a touch or a word only produced the Cure, and that ſometimes upon thoſe at a diſtance: The moſt inveterate
Joh. 9. Diſeaſes ſubmitted to his Power; He reſtored
Luk. 13. 13. Sight to the Man born Blind; He made the Woman ſtrait that had been crooked and bow-

ed

ed together eighteen Years; and the Man that had an Infirmity thirty eight Years, he bids take up his Bed and walk. He multiplied a few Loaves and Fishes for the feeding of some Thousands, which Miracle was twice done, and at both times many Thousands were witnesses of it: And what all Men grant to be miraculous, he raised several from the Dead, particularly *Lazarus* after he had been four Days in the Grave. All these Miracles he wrought publickly in the midst of his Enemies, and for a long time together, during the whole Season of his publick Ministry, which was about three Years and a half, and sometimes he extorted a confession from the Devils themselves of his Divine Power; and indeed they were so publick and so undeniable, that St. *Peter* applies to the *Jews* themselves, declaring, That *Jesus of Nazareth was a Man approved by God among them by Miracles, and Wonders, and Signs, which God did by him in the midst of them, as they themselves also knew.*

Joh. 5. 8. Mat. 14. 21. 15. 38. Joh. 11. Act. 2. 22.

Q. *What* Objections *were made against the* Miracles *of our* Saviour?

A. His Miracles were such, and wrought in such a manner, and did so plainly prove themselves to be above the power of Nature, that none of his Enemies attempted to solve them that way, therefore they attributed them to the power of the Devil, *He casteth out Devils by Beelzebub the Prince of the Devils.* This the Jews urged at first, and was afterwards made use of by others that opposed Christianity. And some latter Atheists have made the credulity and imagination of the People to be a great Ingredient in his Miracles, because it is said,

Mat. 12. 24.

Mat.13.58. when *Jeſus* was in his own Country, *He could not do many mighty Works there becauſe of their unbelief.*

Q. *How does it appear that the* Miracles *of our* Saviour *were not* wrought *by the* Power *of the* Devil?

A. Becauſe the Doctrine of Chriſt which was confirmed by his Miracles, was contrary to that deſign which the Devil carried on in the World, and was deſtructive of his Kingdom. It forbids the worſhipping of evil Spirits, and draws Men off from ſuch Wickedneſs as thoſe evil Spirits were delighted with, and in fact it appeared wherever the Chriſtian Religion was entertained, the Worſhip of Demons, and all Magical Arts, were renounced and forſaken, and one God only worſhipped. So that it is not to be imagined, that the Devil ſhould aſſiſt in doing ſuch things, as not only brought no Profit nor Advantage to him, but were the ſureſt Inſtruments of abating his Power, and deſtroying his Intereſt among Mankind. And this is the force of our Saviour's Anſwer to this Objection; *Every Kingdom divided againſt it ſelf is brought to deſolation, and every City and Houſe divided againſt it ſelf cannot ſtand, and if Satan caſt out Satan he is divided againſt himſelf, how ſhall then his Kingdom ſtand?*

Mat.12.25, 26.

Q. *How does it appear that the* Miracles *of our* Saviour *were not owing to the* Credulity *and* Imagination *of the* People?

A. Becauſe they were often performed in the preſence of his Enemies, who were not inclined to believe in him, and whoſe Imaginations were ready to give a falſe turn to every thing

thing he did, and to pervert the end and deſign of them. And all that can be inferred from our Saviour's not doing many mighty Works in his own Country becauſe of their unbelief, is, that tho' he did ſome Miracles among his own Countrymen for the confirmation of his Doctrone, yet finding them poſſeſt with unreaſonable Prejudices againſt him, upon the account of the meaneſs of his Parents, and the obſcurity of his Education, he rightly judged that they were not likely to be convinced by any Miracle he could work, and that therefore tho' he had done ſome mighty Works among them, he forbore to do any more, out of concern for his own Country, foreſeeing they would only ſerve to aggravate their Guilt, and increaſe their Condemnation, till by his Reſurrection he ſhould give an undeniable proof of his being the Son of God, and then ſhould ſend his Diſciples among them, againſt whom as ſtrangers they would not have ſuch unjuſt and fooliſh Prejudices. Mat. 13. 54, 55, 56.

Q. *What was the* great Miracle *that gave the* utmoſt evidence *of our Saviour's* Divine Authority?

A. His raiſing himſelf from the Dead the third Day, a matter of fact which was proved in the *Chapter* upon *Eaſter-Day*, the annual Commemoration of his Reſurrection; which all Chriſtians have not only believed, but embraced as the chief Article of their Faith. The Witneſſes produced for this matter of fact, were Eye-witneſſes of it, and were capable of giving their Teſtimony in a matter where nothing but common Senſe and Underſtanding were required; the Action, and all the Circumſtances Rom. 10. 9.

ſtances of it are related with the greateſt plainneſs imaginable, they all concur in their Teſtimony, and the greateſt Sufferings never prevailed upon them to deny or conceal it. And it is not to be imagined, that ſo many among the firſt Converts to Chriſtianity, that were famous for their Learning and Judgment, and inquiſitive Temper, brought up in the Prejudices of a falſe Religion, ſhould have declared themſelves Worſhippers of a Crucified Saviour under all worldly diſadvantages, if the evidence of our Saviour's Reſurrection upon the ſtricteſt examination, had not appeared in the cleareſt Light, and that there had been no doubt remaining concerning the truth of it.

Q. *How was the* Reſurrection *of our Saviour an* Evidence *of his* Divine Miſſion?

A. In that it fulfilled the Prophecy concerning the *Meſſias*, that *He ſhould not ſee Corruption*; and in that it confirmed the truth of what our Saviour had aſſerted in relation to his being the true *Meſſias*, and the *Son of God*, agreeable to thoſe apprehenſions and expectations which the Jews had concerning the Meſſias. For God by raiſing him from the Dead, did plainly demonſtrate to the World, that our Saviour was no Impoſtor, and that he did not vainly arrogate to himſelf thoſe Titles of *King of Iſrael* and *Son of God*, for which he was Crucified and put to Death; for if ſuch Evidence as this could be given to a Deceiver, we ſhould be at a loſs ever to diſtinguiſh a true Prophet.

Q. *What* Evidence *had our* Saviour *beſides* Miracles; *of his being a* Perſon ſent *from* God?

A. He

A. He had the utmoſt Teſtimony of Divine Authority by the *Spirit of Prophecy*, which reſided in him, and was made manifeſt by the Accompliſhment of his own Predictions; and whenever the Predictions have been plain and clear, and the Event anſwerable, it has always been counted a ſure proof of a Divine Miſſion; upon which account the Angel tells St. *John*, *That the Teſtimony of Jeſus is the Spirit of Prophecy.* Rev. 19. 10. Thus our Saviour *foretold* his own *Death*, with the *manner* of it, and the *Circumſtances* of his *Sufferings*, the *Treachery* of *Judas*, the *Cowardice* of his *Diſciples*, and St. *Peter*'s *denying* him; his own *Reſurrection*, and the *Deſcent* of the *Holy Ghoſt* in thoſe miraculous Powers we now commemorate. He propheſied of the *Deſtruction* of *Jeruſalem*, which came to paſs in forty Years after his own Death, within the compaſs of that Generation as he had foretold; the very Foundations of the Temple and City were deſtroyed, and the Ground plowed up, ſo that there was not left *one Stone upon another that was not thrown down*, according to our Saviour's Prediction. And indeed the Signs that he foretold ſhould forerun the Deſtruction of that City, with the concomitant and ſubſequent Circumſtances, exactly agree with that punctual and credible Hiſtory of the Fact related by *Joſephus* a *Jew*. He aſſured his Diſciples that his Goſpel ſhould be *publiſhed in all Nations*, and that his Religion ſhould prevail againſt all the Oppoſition of worldly Power and Malice, and that the *Gates of Hell ſhould not prevail againſt it*. Now theſe things being purely contingent in reſpect of us, and many of them unlikely to happen,

Mat. 20. 19. Mark 10. 33, 34. Mat. 16. 21. Luk. 24. 49. Mark 16. 17, 18. Mat. 24. Mat. 24. 14. 28. 19. 16. 18.

happen, the fulfilling of ſuch Predictions do argue a prophetick Spirit in our Saviour, and, conſequently a Divine Authority.

Q. *What* Evidence *did the* Apoſtles *give of their* Divine Miſſion?

A. As Witneſſes they juſtified the credibility of their Teſtimony, in teſtifying only of ſuch things as they themſelves had ſeen and heard, and in venturing their Lives for this Teſtimony, and ſealing it with their Blood; and God was pleaſed to confirm this Teſtimony, by endowing them with the Power of working Miracles, whereby they ſpoke all Languages, healed Diſeaſes, caſt out Devils, foretold things to come, raiſed the dead; which ſenſible Demonſtrations of a Divine Power gave credit to their Teſtimony among thoſe to whom they were otherwiſe unknown.

Q. *What* Proof *have* after Ages *of the* miraculous Evidence *that was given to the* Truth *of the* Chriſtian Religion?

A. They have a credible Account and Relation of thoſe Matters of Fact tranſmitted down to them through all Ages to this time, in ſuch a manner, and with ſuch Evidence, that they have no reaſon to doubt of the Truth of them; for all thoſe general Rules before mentioned concur, which when they meet the Matters of Fact cannot be falſe. Theſe things being tranſacted many Years ago, muſt rely upon the Teſtimony we call Moral Evidence; and tho' theſe after Ages muſt want the Evidence thoſe had, that were cotemporary with our Saviour and his Apoſtles, yet they have other Advantages to ſupply that defect. They have the Reaſon and Judgment of the moſt conſiderable

ſiderable part of Mankind for Wiſdom and impartial Conſideration to confirm them; they can compare the Events already paſſed with the Predictions; they ſee the Diſperſion of the *Jews* in all Nations, and that they have for above ſixteen hundred Years continued a diſtinct People; a Monument of the Divine Juſtice, and a ſtanding Teſtimony of the Truth of our Saviour's Predictions, and of the Chriſtian Religion; they have the wonderful Succeſs of the Goſpel in verification of Prophecy, notwithſtanding the Oppoſition of the Power and Malice of the World, and the wonderful Preſervation of it, thro' all the various Scenes of Proſperity and Adverſity; and 'tis likely that they that believe not at a diſtance under ſuch ſtrong Motives of Credibility, would not have believed, if they had been Eye and Ear Witneſſes of our Saviour and his Apoſtles.

Q. *Pray ſhew, how the* four Rules *mentioned in the former Chapter concerning* Matters *of* Fact, *meet in the* Matters *of* Fact *recorded in the* Goſpel *of our* Bleſſed Saviour, *ſince where they meet the* Matters *of* Fact *cannot be* falſe?

A. According to the *two firſt Rules* the Matters of Fact of the Goſpel were ſuch as Mens outward Senſes, their Eyes and Ears could *judge* of, and were done *publickly* in the Face of the World; and thus our Saviour argues with his Accuſers, *I ſpoke openly to the World, and in ſecret I have ſaid nothing:* And it is related in the *Acts* that three thouſand at one time, and five thouſand at another, were converted upon the Conviction of what themſelves had ſeen, what had been done publickly before their Eyes, wherein

Joh. 18. 20.

Acts 2. 41. 4. 4.

wherein it was impoſſible to have impoſed upon them. Then for the *two laſt Rules*, we find *Baptiſm* and the *Lord's Supper* were inſtituted as perpetual Memorials of theſe things, and this at the very time when theſe things were ſaid to be done; and have been obſerved without Interruption in all Ages thro' the whole Chriſtian World, down all the way from that time to this: And Chriſt himſelf did ordain Apoſtles and other Miniſters of his Goſpel to preach and adminiſter theſe Sacraments, and to govern his Church, and that always unto the end of the World, and they have accordingly continued to this Day, and conſequently are as notorious a Matter of Fact as the *Tribe* of *Levi* was among the *Jews*. So that if the Goſpel were a Fiction, and invented, as it muſt be, in ſome Ages after Chriſt, then at that time when it was firſt invented, there could be no ſuch Sacraments, nor Order of Clergy, as derived themſelves from the Inſtitution of Chriſt; which muſt give the Lye to the Goſpel, and demonſtrate the whole to be falſe; and therefore by the *laſt two Rules*, it was as impoſſible to have impoſed upon Mankind in this matter, by inventing it in after Ages, as at the time when thoſe things were ſaid to be done.

Q. *How does the* intrinſick Evidence *of the* Chriſtian Revelation *confirm the* external Evidence *that was given to it?*

A. In that it excels all other Inſtitutions of Religion that ever appeared in the World; it is every way worthy of God, and entirely beneficial to his Creatures, and agreeable to the beſt Reaſon and Senſe of Mankind; and where any

any Doctrine is ſuperadded, which natural Reaſon could not diſcover, it is ſo far from contradicting the plain and evident Senſe of Mankind, that upon Conſideration it appears highly uſeful to us in the ſtate in which we now are. The great Fears and Doubts of Mankind concerning the way of appeaſing the offended Juſtice of God are removed and ſatisfied, and the Wiſdom of God did ſo diſpoſe the method of our Salvation, that by the Sacrifice of the Croſs both the Diſhonour that was done to his Juſtice and Holineſs was ſatisfied, and the guilty Fears of Men relieved. The Reward the Chriſtian Religion propoſes is excellent in it ſelf, and laſting in its Duration, and clearly and plainly revealed: The Precepts laid down for the Direction of our Lives comprehend all ſorts of Virtue that relate either to God, our Neighbour, or our ſelves; they have cleared what was doubtful by the Light of Nature, and have made the Improvements of it neceſſary parts of our Duty. It ſupplies us with powerful Aſſiſtance for the performance of our Obedience, Light for our dark Minds, Strength for our weak Reſolutions, and Courage for all our Difficulties; and above all ſets before us an exact and perfect Pattern for our Inſtruction and Encouragement: So that the Chriſtian Revelation it ſelf, as well as the external Evidence, proves its Original to be from above.

Q. *Wherein appears the* great Guilt *of thoſe that* reject *the* Chriſtian Revelation?

A. In that they reſiſt the utmoſt Evidence that any Religion is capable of receiving both from its *intrinſick Value*, and from that *external Atteſtation* that God has been pleaſed to give

give it by *Miracles* and *Prophecies*; and conſequently by this Act of theirs they condemn themſelves, becauſe they reject the only means of their Salvation.

Q. *What may we learn from the* Chriſtian Revelation *in general?*

A. The *infinite Goodneſs* of *God*, who was pleaſed to take the caſe of miſerable fallen Man into conſideration, and to provide ſuch a wonderful Remedy as his only begotten Son, that all that believe in him ſhould not periſh, but have everlaſting Life. The *Inexcuſableneſs of Mankind* in periſhing in their Folly, after ſuch a loud Call to Repentance, after ſuch Encouragements to return to their Duty, after ſuch plain Diſcoveries of true Happineſs, and of the ſureſt Methods to obtain it. The *Perverſeneſs of Unbelievers*, who reſiſt the Force of ſuch clear Evidence as the Goſpel received in thoſe miraculous Gifts and Graces which at this time were beſtowed upon the Apoſtles; of which we have all the Aſſurance that a Matter of that Nature is capable of: The *Sufficiency* of the *ſtanding Revelation* of the *Goſpel*: So that ſince the Canon of Scripture is ſealed, the Neceſſity of ſupernatural Dreams, Viſions, and Miracles ſeems to be vacated; and we ought rather to ſuſpect Deluſion in them, than Direction from them. The *Reaſonableneſs* of *believing* that in Caſes of Neceſſity God may ſtill communicate himſelf to his Creatures by ſupernatural Manifeſtations; for tho' he has tied us up to his written Word, as the perpetual Rule of our Faith and Practice, yet he has no where abridged himſelf of that Power and Liberty, if at any time either

the

the Propagation of the Goſpel among Infidels, the want of ordinary Means of Grace, the Word, Sacraments and Prieſthood, the Neceſſities of his Church, or ſome part thereof, ſhould make it expedient in his Sight; tho' he has preſcribed to us, he has not limited himſelf.

The PRAYERS.

I.

For the Gift of the Holy Spirit.

O God, who as at this time didſt teach the Hearts of thy faithful People, by ſending to them the Light of thy Holy Spirit; Grant me by the ſame Spirit to have a right Judgment in all things, and evermore to rejoice in his Holy Comfort, through the Merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the Unity of the ſame Spirit, one God, World without end. *Amen.*

II.

Thankſgiving for the Deſcent of the Holy Ghoſt.

IT is very meet, right, and my bounden Duty, that I ſhould at all Times, and in all Places give Thanks unto thee, O Lord, holy Father, Almighty everlaſting God: through Jeſus Chriſt our Lord, according to whoſe moſt true Promiſe, the Holy Ghoſt came down as at this time from Heaven, with a ſudden great Sound, as it had been a mighty Wind, in the likeneſs of fiery Tongues lighting upon the Apoſtles, to teach them and to lead them into all Truth; giving them both the Gift of divers Languages, and alſo Boldneſs, with fervent Zeal, conſtantly to preach the Goſpel unto all Nations, where-

by we have been brought out of Darkneſs and Error into the clear Light and true Knowledge of thee and thy Son Jeſus Chriſt: Therefore with Angels and Archangels, and with all the Company of Heaven, I laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, Holy, Holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord moſt high. *Amen.*

III.

For an effectual Belief of the Chriſtian Religion.

MOST Gracious God, with all Joy and Thankfulneſs I adore thy infinite Goodneſs, manifeſted to the Children of Men in the Revelation of thy Holy Goſpel; Bleſſed be thy great Love and Compaſſion which took pity upon us, when by wilful Tranſgreſſions we had loſt our ſelves, and didſt ſend thy only begotten Son into the World, that we might live thro' him.

I believe, O God, that the Bleſſed Jeſus condeſcended to take upon him humane Nature, with all the Infirmities and Frailties of it, Sin only excepted. I believe, O God, that he was the great Prophet ſent from thee to inſtruct us in all the particulars of our Duty, to give us right Apprehenſions of thy Divine Majeſty, and to improve our Natures to the greateſt Perfection they were capable of. I believe, O God, that he confirmed his Divine Miſſion by greater Miracles than any other Man ever did, and by Prophecies which lay beyond the reach of any created Underſtanding, the fulfilling of which convince me beyond doubt that he was ſent by thee. I believe, O God, that thou didſt by a Voice from Heaven declare him to be

be thy beloved Son, in whom thou wert well pleaſed, and that all the Prophecies concerning the Meſſias were fulfilled in him. I believe, O God, that he ſuffered Death upon the Croſs for our Redemption, and made there a full, perfect and ſufficient Sacrifice, Oblation and Satisfaction for the Sins of the whole World; that he has ſatisfied thy Juſtice, and made Reconciliation for us. I believe, O God, that he roſe from the dead the third Day, according to his own infallible Prediction, that he convers'd forty Days with his Diſciples, that in their ſight he aſcended up into Heaven, where he ſits at thy right Hand, interceding for Sinners. I believe, O God, that he has fulfilled his Promiſe to his Diſciples of ſending to them his Holy Spirit, and that the miraculous Gifts we now commemorate, as beſtowed upon the Apoſtles, proved his Exaltation at the ſame time that they enabled them to propagate his Religion throughout the World.

Lord, I believe, increaſe my Faith, and ſtrengthen it againſt the Weakneſs and Frailty of my own Mind, againſt the falſe Reaſonings of Scepticks and Infidels, and againſt the Pride and Preſumption of Libertines. Let no unreaſonable Prejudice cloud the Light of my Underſtanding, let not Pride and Vanity obſcure the Proofs of thy holy Revelations, let no Partiality pervert my Judgment in matters of ſuch great Conſequence; but above all, let no unreaſonable Paſſion or ſinful Luſt corrupt my Will, and indiſpoſe me to entertain thy holy and excellent Laws.

Make my Faith lively and effectual, and let the Fruits of it appear in my Life and Con-

verſation. Extend it to all the Circumſtances of holy Obedience, that it may not only enlighten my Mind, but purifie my Heart, conquer my Paſſions, and correct all thoſe falſe Maxims concerning Riches, and Honours, and Pleaſures which prevail in the World, and make it perfect by Charity, which is the true Character of thy Diſciples, that by believing in thee, and loving thee in this Life, I may ſee and enjoy thee eternally in thy heavenly Kingdom, thro' the Merits of Jeſus Chriſt my only Lord and Saviour. *Amen.*

CHAP. XXIV.

Trinity Sunday. A Moveable Feaſt.

Q. *WHat* Feſtival *does the Church celebrate this Day?*

A. The Myſtery of the *Bleſſed Trinity.*

Q. *What is meant by the* Trinity *in the Chriſtian Church?*

A. That there is One God in Three diſtinct Perſons, *Father*, *Son*, and *Holy Ghoſt.*

Q. *What is* God?

A. An Eternal, Incomprehenſible Spirit, Infinite in all Perfections; who made all things out of nothing, and who governs them by his wiſe Providence.

Q. *What is meant by the Word* Perſon?

A. It ſignifies the *Eſſence* with a particular manner of Subſiſtence, which the *Greek Fathers*

thers called *Hypoſtaſis*, taking it for the incommunicable Property that makes a Perſon.

Q. *Why do we believe the* Father, Son, *and* Holy Ghoſt, *to be three diſtinct Perſons in the Divine Nature?*

A. Becauſe the *Holy Scriptures* in ſpeaking of theſe three, do diſtinguiſh them from one another, as we uſe in common Speech to diſtinguiſh three ſeveral Perſons.

Q. *What* Inſtances *have we in the* Holy Scriptures *to this purpoſe?*

A. Several; more particularly the Form in adminiſtring the Sacrament of *Baptiſm*, which is *in the Name of the Father, the Son, and the Holy Ghoſt.* Mat. 28. 19. And that ſolemn Benediction with which St. *Paul* concludes his ſecond Epiſtle to the *Corinthians: The Grace of our Lord Jeſus Chriſt, the Love of God, and the Fellowſhip of the Holy Ghoſt.* 2 Cor. 13. 14. And the three Witneſſes in Heaven, mentioned by St. *John*, the *Father*, the *Word*, and the *Holy Ghoſt.* 1 John 5. 7.

Q. *How does it appear that each of theſe* Perſons *is* God?

A. Becauſe the Names, Properties, and Operations of God are attributed to each of them in the Holy Scriptures.

Q. *Where are the* Names, Properties, *and* Operations *of God, attributed to the ſecond* Perſon *in the Bleſſed Trinity*, the Son?

A. St. *John* ſays, *The Word was God*; St. *Paul*, That *God was manifeſted in the Fleſh.* That Chriſt is *over all, God bleſſed for ever.* That *the Word of God is ſharper than a two-edged Sword, and is a Diſcerner of the Thoughts and Intents of the Heart.* Eternity is attributed to him, *the Son hath Life in himſelf.* He *is the* John 1. 1. 1 Tim. 3. 16. Rom. 9. 5. Heb. 4. 12. John 5. 26. Heb. 1. 12.

ſame, and his Years ſhall not fail. Perfection of
Joh.10.15. Knowledge, *As the Father knoweth me, ſo know*
John 1.3. *I the Father.* The Creation of all things. *All things were made by him, and without him was not any thing made that was made.* And we are
5.23. commanded, *to honour the Son as we honour the*
Rev. 7.10. *Father.* And the glorified Saints *ſing* their *Hallelujahs* as to God the Father, ſo alſo to the *Lamb for ever and ever.*

Q. *Where are the* Names, Properties, *and* Operations *of God, attributed to the third Perſon in the bleſſed Trinity,* the Holy Ghoſt?

Act.5.3,4. *A. Lying to the Holy Ghoſt* is called *Lying*
1Cor.3.16. *to God.* And becauſe Chriſtians are the *Temples of the Holy Ghoſt,* they are ſaid to be the *Temples of God. His teaching all things. His guiding into all Truth. His telling things to come. His ſearching all things, even the deep things of God.* His being called *the Spirit of the Lord,* in oppoſition to *the Spirit of Man,* are plain Characters of his Divinity. Beſides, he is joined with God the Father, who will *not*
Mat.28.19. *impart his Glory to another,* as an Object of
2 Cor. 13. *Faith* and *Worſhip* in *Baptiſm,* and the *Apoſto-*
14. *lical Benediction.* And the Blaſphemy commit-
Mat.12.32. ted againſt him is ſaid to *be forgiven neither in this World, nor the World to come.* Which, altho' it be not therefore unpardonable becauſe he is God, yet unleſs he was God it could not be unpardonable.

Q. *What are we obliged to believe concerning the* Holy Trinity?

Artic. 1. *A.* That there is but one living and true God everlaſting, without Body, Parts or Paſſions, of infinite Power, Wiſdom and Goodneſs, the Maker and Preſerver of all things, both viſible and invi-

inviſible; and in the Unity of this Godhead there be three Perſons, of one Subſtance, Power and Eternity, the *Father*, the *Son*, and the *Holy Ghoſt*.

Q. *Wherein conſiſts the* Myſtery *of the* bleſſed Trinity?

A. In that we are not able to comprehend the particular manner of the Exiſtence of the *three Perſons* in the *Divine Nature*.

Q. *Is it* reaſonable *to believe things concerning* God, *which we cannot* comprehend?

A. The Perfections of the Divine Nature are infinite, and conſequently above our reach; and therefore if there be ſuch Divine Perfections, which our Faculties are not ſufficient to comprehend, and yet that we have all imaginable Reaſon to believe them; there can be no ground from Reaſon to reject ſuch a Doctrine which God has revealed, tho' very myſterious, and the manner of it incomprehenſible to us; ſince Natural Light did always acknowledge the Divine Nature to be incomprehenſible.

Q. *But tho' this Doctrine of the* Trinity *is above Reaſon, in that we cannot comprehend the manner of it; is it not alſo contrary to Reaſon? And does it not imply a Contradiction to ſay*, the Father is God, the Son is God, and the Holy Ghoſt is God, and *yet that there are not* three Gods, *but* one God?

A. No: Becauſe we do not affirm they are *one* and *three* in the ſame reſpect. The *Divine Eſſence* is that alone which makes *God*; that can be but one, and therefore there can be no more Gods than one; but becauſe the *Scriptures* which aſſure us of the *Unity* of the *Divine Eſſence*, do likewiſe with the *Father* join the *Son*

and *Holy Ghoſt*, in the ſame Attributes, Operations and Worſhip; therefore they are capable of number as to their relation to each other, but not as to their *Eſſence*, which is but one.

Q. *Is any farther Explication of this great* Myſtery *neceſſary?*

A. I think it, with ſubmiſſion, not neceſſary; it being ſufficient firmly to believe that to be true, which God hath thought fit to reveal concerning this matter; tho' at the ſame time we do not perfectly comprehend the manner of the thing which is the Object of our Faith: Beſides, the Attempt as it is attended with great difficulty, ſo with great danger; the Enemies of our Faith being ready to wound the holy Doctrine thro' the ſides of our Explications. This method St. *Chryſoſtom*, who is juſtly placed in the firſt Rank of the learned and pious *Fathers*, obſerved. When he treated upon the Myſteries of the Chriſtian Religion, he proves them from the Teſtimonies of *Holy Writ*, and the *Univerſal Belief* of Chriſtians, without pretending to make them clearer by a nice Explication.

S.Cyr.Hier. catech. XI. p. 144.

Orat. 1. de incompre. Homil. 24. in Joan.

Q. *Are there any Footſteps of the Doctrine of the* Trinity *among the* Jews *and* Gentiles?

A. There has been a very ancient Tradition concerning *three Perſons* in the Divine Nature. The *Jews* did diſtinguiſh the *Word of God* and the *Holy Spirit of God*, from him whom they look'd upon as the *firſt Principle* of all things; as is plain from *Philo Judæus* and *Moſes Nachmanides*, as cited by *Grotius*. And among the Heathens, *Plato* made three Diſtinctions in the Deity, by the Names of *eſſential Goodneſs*, *Mind* and *Spirit*.

De Verit. Chriſt. Relig.

Q. *What* Uſe *may we make of this?*

A. That

A. That neither the *Jews* nor *Gentiles* have any reaſon to object this Doctrine to us Chriſtians, eſpecially ſince they have only their own Reaſon or Tradition to ground it upon; whereas we have expreſs *Divine Revelation* for what we believe in this matter, and do believe it ſingly upon that account.

Q. *What may we learn from the Obſervation of this* Feſtival?

A. To ſubmit our *Reaſon* to the *Obedience of Faith.* To believe what we are ſufficiently aſſured God has revealed, tho' we cannot comprehend it, becauſe the Incomprehenſibility of a thing is no concluding Argument againſt the Truth of it; the Perfections of the Deity being in their own Nature infinite. To contain our ſelves within the Bounds of *Sobriety*, without wading too far into abſtruſe, curious and uſeleſs Speculations. To admire and adore the moſt glorious Trinity, as being the joint Authors of our Salvation. To acknowledge the tranſcendent Love of God towards us, in giving his only begotten Son, by an eternal Generation, to die for us Sinners; and the wonderful Condeſcenſion of our dear Redeemer, the Merits of whoſe Sufferings were enhanced by the Dignity and Excellency of his Perſon. Never to grieve that Eternal Spirit, by whoſe gracious Influences we are made Partakers of Everlaſting Salvation.

Q. *If we are bound to believe ſuch* Doctrines *of* Chriſtianity *as we cannot comprehend; is there any uſe of* Reaſon *in* Religion?

A. Yes certainly; for nothing can be a greater Reflection upon Religion, than to ſay it is Unreaſonable, that it contradicts that Natural Light which

which God has fix'd in our Minds, and that it declines a fair and impartial Trial, and will not bear the Teſt of a thorough Examination. Therefore the ancient *Fathers*, the great Pillars of our Faith, in all their Apologies for the Chriſtian Religion againſt *Jews* and *Gentiles*, endeavour to convince the World by all rational ways both of the Truth and Reaſonableneſs of the Chriſtian Religion; and tho' the Apoſtles were divinely inſpired, yet the *Bereans* are commended for inquiring into the Reaſons of believing that Doctrine which they taught; and where Infidelity in *Scripture* is charged as a Crime, 'tis where ſufficient Reaſon and Evidence was offered for Conviction.

Q. *What then is the uſe of* Reaſon *in* Religion?

A. It diſcovers to us the Principles of *Natural Religion*, and juſtifies the Wiſdom and Prudence of acting according to them. It ſhews the conveniency of things to our Natures, and the tendency of them to our Happineſs and Intereſt; that as we are thereby convinced, that Piety towards God, that Juſtice, Gratitude and Mercy towards Men, are agreeable to our Natures; ſo Reaſon diſcovers to us that theſe Duties are good, becauſe they bring Benefit and Advantage to us. And as to *Revealed Religion:* It is the Faculty whereby the Evidence and Proof of it is to be tried; the proper Exerciſe of Reaſon in a Chriſtian being to examine and enquire whether what is propoſed and required to be believed, is revealed by God; whether it comes with the true Credentials of his Authority, and has him really for its Author. For our Aſſent to any thing as revealed by God, muſt be grounded

grounded upon Evidence that it comes from him. And when by proper Arguments we are convinced of the divine Authority of the Revelation, Reaſon aſſiſts us in diſcerning the true and genuine Senſe of ſuch a Revelation, and helps us to apply general Rules contained in it, to all manner of ſpecial Caſes whatſoever. And when we are ſatisfied that a Doctrine is revealed by God, though it is above the reach of our Comprehenſion, yet we have the ſtrongeſt and moſt cogent Reaſon in the World to believe it. Becauſe God is infinitely Wiſe and Omniſcient, and therefore cannot be deceived; and being infinitely Good, we may be ſure he will not deceive us.

The PRAYERS.

I.

For a ſtedfaſt Faith in the Holy Trinity.

O Holy, Bleſſed and Glorious Trinity, three Perſons and one God, have Mercy upon me a miſerable Sinner.

Almighty and Everlaſting God, who haſt given unto thy Servants Grace, by the Confeſſion of a true Faith to acknowledge the Glory of the Eternal Trinity, and in the Power of the Divine Majeſty to worſhip the Unity; I beſeech thee, that thou would'ſt keep me ſtedfaſt in this Faith; and evermore defend me from all Adverſities, who liveſt and reigneſt, one God, World without end. *Amen.*

II.

Praiſe and Thankſgiving to the H. Trinity.

IT is very meet, right, and my bounden Duty, that I ſhould at all times, and in all places, give

give Thanks unto thee, O Lord, Almighty everlaſting God; who art one God, one Lord, not one only Perſon, but three Perſons in one Subſtance; for that which I believe of the Glory of the Father, the ſame I believe of the Son, and of the Holy Ghoſt, without any difference or inequality: Therefore with Angels and Archangels, and with all the Company of Heaven, I laud and magnifie thy glorious Name evermore praiſing thee, and ſaying, Holy, Holy, Holy, Lord God of Hoſts; Heaven and Earth are full of thy Glory. Glory be to thee, O Lord moſt High. *Amen.*

III.

For the preſervation of the Church.

O Lord, I beſeech thee, to keep thy Church and Houſhold continually in thy true Religion; that they who do lean only upon the Hope of thy heavely Grace, may evermore be defended by thy mighty Power, through Jeſus Chriſt our Lord. *Amen.*

IV.

Praiſe and Thankſgiging to the H. Trinity.

GLory be to thee, O God the Father, for making Man after thy own Image, capable of loving thee, and enjoying thee eternally; for recovering him from a ſtate of Sin and Miſery, when he had loſt and undone himſelf.

Glory be to thee, O God the Son, for undertaking the wonderful Work of Man's Redemption; for reſcuing him from the Slavery of Sin, and Dominion of the Devil; for, in order to accompliſh this Miracle of Goodneſs thou didſt deſcend from Heaven, put on the Form

Form of a Servant, live a miſerable Life, and die a painful and accurſed Death.

Glory be to thee, O God, the Holy Ghoſt, for thoſe miraculous Gifts and Graces thou didſt beſtow upon the Apoſtles; and for thoſe ordinary Gifts whereby ſincere Chriſtians in all Ages are enabled to work out their Salvation; for thy preventing and reſtraining Grace, for ſubduing our Underſtandings and Affections to the Obedience of Faith and Godlineſs; for inſpiring us with good Thoughts, and kindling pious Deſires in our Souls; for aſſiſting us in all the methods of procuring Eternal Happineſs.

Bleſſing and Honour, Thankſgiving and Praiſe, more than I can utter, more than I can conceive, be given unto thee, O moſt adorable Trinity, Father, Son, and Holy Ghoſt, by all Angels, all Men, all Creatures, for ever and ever. *Amen.*

CHAP. XXV.

St. Barnabas the Apoſtle. June 11.

Q. *WHat* Feſtival *does the Church this Day celebrate?*

A. That of the Apoſtle St. *Barnabas.*

Q. *What Account is there of his* Original?

A. That he was born at *Cyprus*, and deſcended of the Tribe of *Levi*, whoſe *Jewiſh* Anceſtors probably fled thither in the troubleſome times in *Judea*, to ſecure themſelves from Violence Acts 4. 36.

lence and Invaſion. His proper Name was *Joſes*, a ſofter Termination, familiar with the *Greeks*, for *Joſeph*; given him at his Circumciſion in honour of *Joſeph*, one of the great *Patriarchs* of that Nation.

Q. *Why was he by the Apoſtles ſurnamed* Barnabas, *which ſignifies the Son of Conſolation?*

A. Some think for his eminent *Prophetick Gifts*, and his dexterity in managing troubled Minds; for he was a *good Man, full of Faith, and of the Holy Ghoſt.* Tho' if we conſider the occaſion of impoſing this Name, it ſeems to have been an honourable Acknowledgment of his *Charity* in ſelling his whole Eſtate for the Relief of the poor Chriſtians, and upon the account of the *Conſolation* they received thereby.

Act. 11.24.

Acts 4.37.

Q. *Where was he* educated?

A. His Parents being Rich and Pious, he was ſent to *Jeruſalem*, to be trained up in the knowledge of the Law, and was committed to the Care of that great Doctor *Gamaliel*; which probably might lay the Foundation of that intimate Friendſhip which was afterwards contracted between this Apoſtle and St. *Paul.*

Q. *When was he* converted *to Chriſtianity?*

A. The particular time is uncertain, tho' by the Ancients he is generally eſteemed one of the *Seventy* Diſciples choſen by our Saviour. And he gave an early proof of his Chriſtian *Zeal*, in ſelling his Lands for the ſupport of his Chriſtian Brethren. And tho' he was of the Tribe of *Levi*, to whom the *Moſaic* Law allowed no particular Poſſeſſions; yet we may reaſonably ſuppoſe this Eſtate was his Patrimonial Inheritance at *Cyprus*, where the *Jewiſh* Conſtitutions did not take place.

Euſeb. lib. 1. C. 12.

Q. *What*

Q. *What Aſſiſtance did St.* Barnabas *give St.* Paul *after his Converſion?*

A. When the Chriſtians at *Jeruſalem* were not thoroughly ſatisfied with St. *Paul*'s change, apprehending it might be only a ſubtile Art to enſnare them; St. *Barnabas* introduced him to the *Apoſtles*, and declared to them the manner of his Converſion, and what Evidence he had given of it at *Damaſcus* in his bold Diſputations with the *Jews*. Acts 9. 27.

Q. *What was his firſt* Employment *in the Service of the Church?*

A. News from *Antioch* being brought to the Church at *Jeruſalem*, that many in that City had embraced Chriſtianity, St. *Barnabas* was ſent to ſettle this new Plantation. Upon his Arrival he rejoiced extreamly to ſee what progreſs the Goſpel had made among them, and not only exhorted them with *purpoſe of Heart to cleave unto the Lord*, but by his Labours added many to the Church: And the Work growing too great for a ſingle Hand, he went to *Tarſus* and engages St. *Paul* to return with him to *Antioch*, where they both laboured together a whole Year in the Eſtabliſhment of that Church. Act. 11. 22. V. 23. V. 25, 26.

Q. *When were the Followers of* Jeſus *called* Chriſtians?

A. About this time at *Antioch*. They who firſt embraced the Faith were ſtiled *Diſciples* or *Believers*, *the Brethren*, or *Men of the Church*, or *Callers upon the Name of Chriſt*, or *Men of the Way*, or by their Enemies *Nazarenes* or *Galilæans*: But *Chriſtians* was the name they afterwards glory'd in ſo much, that before the Face of their Enemies, they would acknowledge no other Title, tho' hated, reviled, tormented and martyr'd for it. Acts 9. 26. 5. 14. 6. 3. 12. 1. 9. 14. 19. 9. 24. 5. 2. 7.

Q. *What*

Q. *What* Obligation *does that* holy Name *lay upon us?*

A. To believe and practiſe what Chriſt taught, to imitate his Example, who was made
Heb. 2. 10. *perfect through Sufferings*, to cleave with purpoſe of Heart to the Lord, and to avoid all manner of Evil, which we ſolemnly renounced when we took upon us that Name.

Q. *What was the next piece of Service St.* Barnabas *did the Church?*

Act. 11. 30. *A.* He with St. *Paul* carried a charitable Supply from the Chriſtians at *Antioch*, to relieve the Brethren in *Judæa*, who were reduced to great Neceſſities by a ſevere Famine that afflicted the Provinces of the *Roman* Empire, and particularly *Judæa.*

Q. *How was St.* Barnabas *called to the Converſion of the* Gentile *World?*

Act. 13. 2. *A.* By the particular Deſignation of the *Holy Ghoſt*, who by Revelation made to the *Prophets* and *Teachers* of the Church of *Antioch*, when they were engaged in Faſting and Prayer, and other publick Exerciſes of Religion, commanded that he ſhould be ſet apart with St. *Paul* to that purpoſe.

Q. *In what* Manner *was this* Deſignation *to the Service of the Church performed?*

A. Faſting and Prayer preceded, and then
V. 3. Impoſition of Hands: An ancient Ceremony transferred from the *Jews* into the Chriſtian Church, in ordaining Guides and Miniſters of Religion, and which has been ſo uſed through all Ages to this Day.

Q. *Where did St.* Barnabas, *being joined with St.* Paul, *preach the Goſpel?*

V. 4. *A.* At *Cyprus* his Native Country, where at *Paphos*,

Paphos, a remarkable City of that Iſland for the Worſhip of *Venus*, the Governour *Sergius Paulus* was converted; they ſailed from thence to *Perga* in *Pamphilia*, where *Mark* his Kinſman, and their Companion, left them, diſcouraged by the Dangers they met with; after three Years Travel thro' the leſſer *Aſia*; with various Succeſs, preaching the Goſpel to ſeveral Cities, they returned again to *Antioch* in *Syria*.

Q. *Why is it ſuppoſed that the Men of* Lyſtra *compared St.* Barnabas *to* Jupiter *their Soveraign Deity?* Act. 14. 12.

A. Either becauſe of his Age, or for the Gravity and Comelineſs of his Perſon, being, as *Antiquity* repreſents him, of a very *venerable* Aſpect.

Q. *How did St.* Barnabas *carry himſelf in the Controverſie between the* Jewiſh *and* Gentile *Converts?*

A. He at firſt oppoſed the *Judaizers* with great Vigour, and went with St. *Paul* to conſult the Church at *Jeruſalem*, where that matter was determined by a *Synodical Decree* of the Apoſtles and Elders; but afterwards being drawn aſide by the Conduct of St. *Peter*, he diſſembled his Chriſtian Liberty to pleaſe the *Jewiſh* Converts; which his Companion St. *Paul* reproved in him. Acts 15. 2. Gal. 2. 13.

Q. *What was the occaſion of the Conteſt between St.* Paul *and St.* Barnabas?

A. Theſe two holy Men having agreed to viſit the Churches they had planted in *Aſia*, St. *Barnabas* propoſed the taking his Kinſman *Mark* along with them; St. *Paul* would not conſent to it, becauſe in their former Travels *Mark* had Acts 15, 37, *&c.*

conſulted too much his own Eaſe and Safety, and had left him at *Pamphilia.*

Q. *What was the Iſſue of this* Diſpute?

A. That after a joint Labour in their Miniſtry, for ſeveral Years, the Contention was ſo ſharp between them that they parted. St. *Paul* with *Silas* went to the Churches of *Syria* and *Cilicia*, and St. *Barnabas* with *Mark* to his own Country *Cyprus.*

Acts 15.39, &c.

Q. *How did the Providence of God make the* ſeparation *of theſe* Apoſtles *turn to the Benefit of the Church?*

A. By making Chriſtianity thereby become more diffuſive, than if they had ſtill continued together; and that *Mark* by St. *Paul*'s Severity, was brought to a ſenſe of his former Indifferency in the Work of the Goſpel, and became ſo uſeful a Miniſter of Chriſt, that he deſerved not only to be a Companion of St. *Paul*, but received from him a high Teſtimony of his Zeal, *that he was profitable to him for the Miniſtry.*

2 Tim. 4. 11.

Q. *What became of St.* Barnabas *after this?*

A. The Scriptures are ſilent concerning it. Some Writers ſay, he went into *Italy*, and preached the Goſpel at *Rome*, and founded a Church at *Milan*, tho' it is moſt probable he ſpent the remainder of his Life at *Cyprus* in converting his own Country-men the *Jews*; as may be gueſt from the *Epiſtle* he writ, which ſeems manifeſtly deſigned for their Benefit.

Q. *Where did he ſuffer* Martyrdom?

A. 'Tis thought at *Salamis*, a City in the Iſland of *Cyprus*; whither ſome *Jews* being come from *Syria*, ſet upon him as he was diſputing in the *Synagogue*; in a corner whereof they ſhut him up till Night, whence they brought

brought him forth, and after exquiſite Tortures ſton'd him to Death; he was buried by his Kinſman *Mark* in a Cave not far diſtant from the City. The Remains of his Body are ſaid to be diſcovered in the Reign of *Zeno* the Emperor, *A.C.* 485. and St. *Matthew*'s Goſpel written in *Hebrew* by St. *Barnabas*'s own Hand, lying upon his Breaſt.

Q. *What Writings did St.* Barnabas *leave behind him?*

A. Only one *Epiſtle*, which all the *Ancients* attributed to him as the Author. And tho' St. *Jerome* calls it *Apochryphal*, yet by that is to be underſtood only that it was not admitted into the *Canon* of the Church. The main Deſign of it is to ſhew that the Chriſtian Religion has ſuperſeded the Rites and Uſages of the *Moſaick* Law. The latter part of it contains an uſeful and excellent Exhortation, managed under the Notion of two *Ways*, the one of *Light*, the other of *Darkneſs*; the one under the Conduct of the *Angels of God*, the other under the Guidance of the *Angels of Satan.* The Way of *Light* is a *Summary* of what a Chriſtian is to do, that he may attain eternal Happineſs; and the Way of *Darkneſs* repreſents thoſe particular Sins and Vices which exclude People from the Kingdom of God; he cloſes the whole with preſſing Chriſtians to live ſo that they may be *bleſſed* to all Eternity.

Hierom. de Scrip. Eccl.

Q. *What may we learn from the Obſervation of this* Feſtival?

A. To deſpiſe Eaſe, and even Life it ſelf, when we have any happy Opportunity of propagating Chriſtian Knowledge, and to rejoyce in any Succeſs of that nature. To compaſſio-

nate the Infirmities of our Brethren, whoſe Zeal moves in a low Sphere. To be ready to contribute to the Relief of our Fellow-Chriſtians; and when their Neceſſities are great and preſſing, to abridge our ſelves of ſome Conveniencies, rather than ſuffer them to be oppreſſed with Want. To remember what Belief and Practice is implied in the venerable Name of a *Chriſtian*, and to depart from all Iniquity, leſt we forfeit our Intereſt in that Faith. To have a greater Regard to the Rule and Meaſure of our Duty, than the Example of the beſt Men, by whom we ought not to be influenced to do any thing we think bad. That ſince Men are ſubject to different Thoughts in particular Matters, to avoid all ſubjects of Strife and Contention; or to maintain Debates without breach of Charity, which requires no ſmall Degree of Perfection.

Q. *How are* Civil Differences *to be managed among Chriſtians?*

A. We ought never to proſecute any *Civil Difference* purely upon the account of *Revenge*, when there is no proſpect of compenſating our own Loſs; nay we ought rather to recede from our own Right in ſmall Matters, and exerciſe our Patience, than to expoſe our ſelves to the Evils and Temptations of going to *Law*. But when the Matter is of Weight and Importance, we muſt be watchful over our ſelves, leſt we contract Guilt in the purſuit of it; by delaying of Juſtice, by any Arts of circumventing our Adverſary, or by ſuggeſting falſe Pleas, only to procure time, and make the Suit expenſive and vexatious; by envying any Good, or rejoycing at any Evil that happens to him. All which are againſt that *Juſtice* and *Charity* which we owe

to

to an Adverſary, who is ſtill our Neighbour, and ought to be treated as ſuch.

Q. *How ought* Religious Differences *to be debated among Chriſtians?*

A. With a greater regard to the diſcovery of *Truth*, than to the eſtabliſhing a *Reputation* for Learning and Knowledge. Without throwing *Scorn* and *Contempt* upon thoſe that oppoſe us; becauſe if they are under the Power of Error, they are Objects of Chriſtian Compaſſion, and are made unfit to receive the impreſſion of good Arguments, by being prejudic'd and provok'd by ill Treatment. Without *railing* and *injurious Reflections*, which no way concern the Cauſe, and which are by good Manners baniſh'd Converſation, and therefore are undecent to be uſed in writing. Without *detracting* from the real worth of our Adverſaries, and charging them with believing Conſequences which we know they abhor. Without ever ſuffering our *Paſſions* to vent themſelves under a Pretence of *Zeal for God's Glory*, but to give an Account of our Faith, with that *Meekneſs* that governs the unreaſonable Sallies of Anger, and with that *Fear* which makes us cautious not to tranſgreſs thoſe Rules of Charity, which we are obliged to obſerve towards our Neighbour.

The PRAYEYS.

I.

O Lord God Almighty, who didſt endue thy holy Apoſtle *Barnabas* with ſingular Gifts of the Holy Ghoſt; leave me not, I beſeech thee, deſtitute of thy manifold Gifts, not yet of

For the manifold Gifts of God.

Grace to uſe them always to thy Honour and Glory, thro' Jeſus Chriſt our Lord. *Amen.*

II.

For the love of God and his Laws.

O Almighty God, who alone canſt order the unruly Wills and Affections of ſinful Men; grant unto thy Servant that I may love the thing which thou commandeſt, and deſire that which thou doſt promiſe; that ſo among the ſundry and manifold Changes of the World, my Heart may ſurely there be fix'd, where true Joys are to be found, thro' Jeſus Chriſt our Lord.

III.

For Chriſtian Charity.

Almighty God, who haſt Compaſſion upon all Men, and hateſt nothing that thou haſt made; teach me from the Example of thy Goodneſs and the ſenſe of my own Unworthineſs, to have a tender regard to the Weakneſs and Frailties of my Brethren; to make the beſt Conſtruction of all their Actions, to interpret all doubtful things to their Advantage; and charitably to bear with their apparent Infirmities. Make me ready upon all Occaſions to contribute to the Relief of their bodily Neceſſities, that they may ſhare with me in the good things thou haſt beſtowed upon me. And let me ſo improve all thoſe Talents, of any kind thou haſt intruſted me with for their Advantage, that I may be able to give a good Account of my Stewardſhip when the great Judge ſhall appear, the Lord Jeſus Chriſt. *Amen.*

IV.

IV.

GIve me, O Lord, that Wiſdom from above that is peaceable and gentle and eaſie to be intreated: That I may never proſecute my Neighbour to gratifie the unreaſonable Paſſions of my own corrupt Nature; nor take delight in his Sufferings, when I can have no other Recompence from his Puniſhment: Make me willing rather to ſuffer ſome Injuries than expoſe my ſelf to thoſe Evils and Temptations that I am liable to in procuring legal Satisfaction: And whenever I am engaged in ſuch Diſputes, grant me, O Lord, the help of thy Grace, that I may ever contend for Right more than Victory, that no Profit or Advantage may prevail upon me to tranſgreſs the Laws of Juſtice and Charity, nor provoke me to any unchriſtian Behaviour againſt my Adverſary; but that in all Proſecutions I may preſerve a charitable and equitable Diſpoſition. And thou, O God, who art never wanting to thoſe that ſeek thee with an upright Mind, arm me with Meekneſs and Fear in all thoſe Debates that relate to thy Holy Truth; that I may ſincerely deſire *That* may always prevail, and that I may never ſacrifice brotherly Love and Chriſtian Charity in the Defence of it, knowing that the Wrath of Man worketh not the Righteouſneſs of God: Grant this, O Lord, for *Jeſus Chriſt* his ſake. *Amen.*

For a Chriſtian Spirit when oblig'd to go to Law, or proſecute.

CHAP. XXVI.

The Nativity of St. John Baptiſt. June 24.

Q. WHat Feſtival *does the Church celebrate this Day?*

A. The Nativity of St. *John Baptiſt.*

Q. *Why does the Church celebrate his* Nativity?

A. Becauſe his Birth was wonderful in it
Luke 1. 7, ſelf, as being foretold by an *Angel* ſent on pur-
13. poſe to deliver this joyful Meſſage; and when his Mother *Elizabeth* was barren, and both his Parents *well ſtricken in Years*, and in that
v. 20. his Father *Zachary* had the aſſurance of it confirmed to him by a *miraculous Dumbneſs* till it was made good. Beſides, it brought
v. 14. great Joy to all thoſe that expected the *Meſſias*, it being predicted by the Angel that *many ſhould rejoice thereat.*

Q. *What was foretold of him by the* Angel?

A. That he ſhould be great in the ſight of the Lord, and ſhould neither drink Wine nor
v. 15. ſtrong Drink; that he ſhould be filled with the Holy Ghoſt even from his Mother's Womb; that he ſhould convert many of the *Jews*, and prepare the way of the *Lord*, and conſequently be the *Forerunner* of our *Saviour*, and the greateſt of all the *Prophets.*

Q. *What mean you by St.* John's *being the* Forerunner *of our Saviour?*

A. That

A. That his whole Miniſtry tended to prepare the way for the reception of our *Saviour* and his *Doctrine:* For which he was qualified by adding to the grace of his Birth, an extraordinary innocence of Life, which he preſerved by withdrawing from all the Occaſions and Temptations to Evil, and by a ſtrict and ſevere Mortification, whereby he kept his Body in ſubjection to his Mind.

Q. *How did he prepare the way for our* Saviour's *Reception?*

A. By proclaiming to the *Jews* the Approach of the *Meſſias*; that he whom they had ſo long expected was nigh at hand, and that his Kingdom was ready to appear: And that therefore they ſhould do well to break off their Sins by Repentance, and by Reformation of Life fit themſelves to receive the glad Tidings of the *Goſpel.* Mat. 3. 1,2

Q. *Was this* Forerunner *of our Saviour foretold by the Prophets?*

A. Yes; *Iſaiah* calls him *the Voice of him that crieth in the Wilderneſs, prepare ye the way of the Lord, and make ſtrait in the Deſart a high Way for our God*; and *Malachi* ſtiles him *the Meſſenger that was to prepare the way of the Lord.* And farther deſcribes him under the Character of *Elijah the Prophet that was to turn the Hearts of the Fathers to the Children, and the Hearts of the Children to their Fathers.* Iſa. 40, 3. Mal. 3. 1. Ch. 4. 5, 6.

Q. *But how is St.* John the Baptiſt's *being the* Elias that was to come *reconcileable with his own* denial *of it?* Mat. 11. 14. John 1. 21.

A. It being the general Perſuaſion of that Age, as it had been all along the prevailing Notion

tion

tion among the *Jews*, that *Elias* ſhould in his own Perſon come to prepare the way for the *Meſſias*; St. *John* the *Baptiſt* might very well, as he did, deny himſelf to be that very *Elias* who had lived in the time of King *Ahab*, of whoſe ſecond coming into the World the *Sanhedrim* then inquired according to their miſta-
Ch. 4. 5, 6. ken conſtruction of the Prophecy of *Malachi*. Now this no ways contradicts our Saviour's affirming him to be the Perſon foretold under the Name and Character of *Elias*, in the true ſignification of that Prophecy; which all Chriſtian Interpreters think very applicable to St. *John* the *Baptiſt*, ſo like *Elias* in Temper, Office, and other Circumſtances, that the reſemblance might be a ſufficient ground for the calling him by that name. The buſineſs of both
Jam. 5. 17, 18. was to promote a general Reformation of Man-
1 Kings 17. 1. ners among thoſe who ſhould receive their Do-
Mat. 11. 11. ctrine. They were both eminent Prophets, ſu-
1 Kings 17. 4, 16. perior to thoſe of the ſame Character in their own Age. Both of ſingular Abſtinence and Au-
19. 6, 7, 8. ſterity, retired from the World, and diſtin-
2 Kin. 1. 8. guiſh'd from the Faſhions of it by a particular
Luk. 1. 80. Habit. They were both couragious and zealous
Mat. 3. 4. in oppoſing the prevailing Corruptions of their
1 King. 18. own times, tho' the great and the powerful
Mat. 3. were the Supporters of them. All this plainly
Luke 1. 15, 16, 17. proves that the *Baptiſt* came in the *Spirit and Power of Elias*. Which ſenſe is abundantly con-
Mat. 11. 10, &c. firmed by all thoſe Applications that are made
Mat. 17. 10, &c. of *Malachi*'s Prophecy in the New Teſtament to St. *John* the *Baptiſt*. And by returning anſwer, to that demand who he was? that he was the
John 1. 23. *Voice crying in the Wilderneſs* propheſied of by *Eſaias*, he did in effect, and by neceſſary

conſequence

conſequence, affirm himſelf to be *Malachi*'s *Elias*, tho' not that *Elias* they erroneouſly expected; becauſe that Prophecy of *Eſaias* was acknowledged to point at the ſame Perſon with the other in *Malachi*. Mark 1. 1, 2, 3, 4.

Q. *What was St.* John's *Education and manner of living till he enter'd upon his* Office?

A. After he had providentially eſcaped the Executioners of *Herod* in his Childhood, he retired early into the *Deſarts*, where he led a ſolitary and mortified Life; his Habit was a rough *Garment made of Camels Hair, and a leathern Girdle*; his Food was *Locuſts* and *wild Honey*: By *Locuſts* ſome underſtand Graſhoppers, others the tops of Plants and Herbs; tho' there may be no great neceſſity for the change of the word, if we conſider that ſome *Locuſts* are counted clean Meat in *Scripture*; and that they were a common Meat not only in the *Eaſtern* and *Southern* Parts, but even in *Paleſtine* it ſelf, is proved by *Bochartus*, and *Ludolphus* in his *Æthiopick* Hiſtory. The *wild Honey* is conceived to be ſuch as the Bees had ſtored up in hollow Trees or Caverns, an ordinary Proviſion to be found in Woods. Mat. 3. 4. Lev. 11. 22. Hieroz. part. 2. l. 4. c. 7.

Q. *What Character does our* Saviour *give of St.* John Baptiſt?

A. That among them that are born of Women there hath not riſen a greater than *John the Baptiſt*, and that he came neither *eating nor drinking*, which implies a way of living more than ordinary rigorous and auſtere. Mat. 11. 11.

Q. *Wherein did* John *the* Baptiſt *exceed thoſe* Prophets *that went before him?*

A. In the Excellency of his *Office*, which was to fit and prepare the Minds of the People for the

the immediate reception of Chriſt and his Do-
John 1. 7, 29, 33. ctrine; both which were atteſted to by St. *John*
V. 32. in a plainer manner than by any of the old Pro-
phets. In that he was honoured with more ſig-
Mat. 3. 5,6. nal Revelations, and his Doctrine attended with
greater Succeſs and Efficacy, almoſt the whole
Nation flowing in to his Baptiſm, and confeſ-
ſing their Sins.

Q. *How was St.* John Baptiſt *called to his* Office?

Luke 3. 2. *A. The Word of God came to him*; which Phraſe, as uſed in the *Scriptures*, implies the *Prophetick Spirit* communicated to thoſe that were to be extraordinary Preachers to the People: But whether imparted to him by Viſion or Dream, or any other way, is not ſo material to enquire as difficult to reſolve; only we may obſerve, that whereas the *Spirit of Prophecy* ſeemed to be ceaſed among the *Jews* ſince the Death of *Malachi*, it was now revived in *John the Baptiſt*, and was to be continued by the great *Prophet*, and his Apoſtles.

Q. *What Succeſs had St.* John's *Miniſtry?*

A. His reſolute Preaching, joined with the ſeverity of his Life, drew to him many Hearers
Mat. 3. 5,6. from *Jeruſalem* and *Judæa*, and from the *Region round about Jordan*, and great was the Number of his Proſelytes, who were *baptized of him, confeſſing their Sins.* For his firſt Preaching was in the Wilderneſs of *Judæa*, the Towns and Cities that were about the place of his Education; and from thence he made Converts round about *Jordan*, the River whereof ſupplied him with a Conveniency of Baptizing the great Number of his Followers.

Q. *What was the* manner *of his Preaching?*

A. Im-

A. Impartially to condemn the Vices of all Ranks and Orders of Men, and to preſs upon them the Duties of their particular Places and Relations. Luke 3. 10, &c.

Q. *Why was St.* John *called the* Baptiſt?

A. Becauſe thoſe whom he made his *Proſelytes*, he enter'd into this New Inſtitution of Life by *Baptiſm*; a Rite indeed made uſe of by the *Jews*, but never before St. *John*'s time, to figure out to them Repentance and Remiſſion of Sins. Beſides, he had the great Honour to baptize his *Saviour*; which tho' he modeſtly declined, yet our *Lord* enjoined it, and it was accompanied with a *miraculous Atteſtation* from Heaven. Mat. 3. 13, &c.

Q. *Why was St.* John's *Baptiſm called the* Baptiſm of Repentance?

A. Becauſe it was the firſt time *Baptiſm* was made uſe of to ſhadow out Repentance and Remiſſion of Sins; and that was the main Qualification required of thoſe that became his Diſciples, and the fitteſt to diſpoſe them to receive our Saviour, and to entitle them to that Pardon of Sin which the Goſpel brought along with it?

Q. *How did St.* John *bear Teſtimony of our Saviour?*

A. By ingenuouſly declaring to the *Jews*, who had fix'd their Minds upon him, as if he were the promiſed *Meſſiah*, that he was not the Chriſt, and that there was one to come after him, *the latchet of whoſe ſhoes he was not worthy to unlooſe.* And he perſiſted in his Teſtimony until his Death; the Truth of which he was better qualified to atteſt, in that it was revealed to him by God after a more eſpecial manner. Luke 3. 16. Joh. 1. 31, 32, &c.

Q. *But did not St.* John *doubt towards the end of his Life of the* Truth *of his* Teſtimony, *when in*

in Priſon he ſent his Diſciples *to enquire whether our Saviour* was he that ſhould come, or whether they ſhould look for another?

Mat. 11. 2, 3.

A. St. *John* could have no doubt about it himſelf, who had it confirmed by *Divine Revelation*; but his Diſciples were the rather unwilling to acknowledge *Jeſus* for the *Meſſias*, becauſe they thought he did eclipſe the Glory of their Maſter. They believed *John* the *Baptiſt* to be a *Prophet*, and that he came from God, yet they could not digeſt his Teſtimony of *Chriſt*, becauſe that ſet him above their Maſter; which appears from the Complaint they made, *He that was with thee beyond Jordan, to whom thou beareſt witneſs, behold, the ſame baptizeth, and all men come to him.* Therefore St. *John* ſent this Meſſage for the Conviction of his Diſciples, that when he was cut off, they might not be ſhaken in their Belief of *Chriſt*, but adhere and cleave faſt to him.

John 3. 26.

Q. *How and upon what occaſion was St.* John Baptiſt *put to Death?*

A. He was beheaded by the Command of *Herod*, who was provoked by his freedom in reproving him for his Adultery and Inceſtuous Embraces; that Prince keeping *Herodias* his Brother *Philip*'s Wife. Tho' *Joſephus* makes the Motive of it to proceed from *Herod*'s Apprehenſion of St. *John*'s Popularity, which might occaſion ſome Innovation or Inſurrection.

Mat. 14. 3, &c.

Q. *How was* Herod, *who feared the Multitude that counted St.* John *a Prophet, prevailed upon to put him to Death?*

A. By the Arts and Intrigues of *Herodias*, whoſe Daughter dancing before *Herod* upon his Birth-Day pleaſed him ſo extreamly, that he promiſed to give her what ſhe would ask, and confirmed

V. 6.

confirmed it with an Oath. Being inſtructed by her Mother, ſhe demands the Head of St. *John the Baptiſt*; which *Herod*, upon pretence of Reverence to his Oath, ordered, though with ſome Regret, to be performed.

Q. *Why is* Herod *ſaid to be ſorry upon the Requeſt that was made?*

A. Becauſe ſuch an *Execution* was improper at the Celebration of ſo great a *Feſtival*; beſides, *Herod* ſeems to have had ſome Reverence for his Character, eſteeming St. *John* a juſt and holy Perſon, and *heard him gladly*: Add to this, that he was uncertain how the People would reſent it, ſince they counted St. *John* a Prophet. Mark 6.20. Mat. 21.26.

Q. *How was* John *the* Baptiſt *eſteemed among the* Jews?

A. We are aſſured by *Joſephus*, that he was a Pattern of all Virtue; and that he continually preſſed his Countrymen the *Jews* to the Practice of Juſtice towards Men, and Piety towards God; that he exhorted them to receive his *Baptiſm*; aſſuring them it would be well-pleaſing to God, if they not only renounced their Sins, but to the Purity of the Body added that of the Soul. And ſuch was their Opinion of his Sanctity, that they attributed the Overthrow of that Army *Herod* ſent againſt his Father-in-law *Aretas* (who fell out with him about the Divorce of his Daughter, effected in order to take *Herodias*, his Brother's Wife) to the juſt Judgment of God, as a Puniſhment for putting *John* the *Baptiſt* to Death. Antiq. Jud. lib. 18. c. 7.

Q. *What may we learn from the Obſervation of this* Feſtival?

A. That true Greatneſs conſiſts in the Contempt of the World, and that in the midſt of the

the Enjoyments of it, we can never be really Diſciples of Chriſt without Poverty of Spirit. That the beſt means to preſerve our Innocence, is to retire as much as may be from the Occaſions and Temptations of Evil. To ſet a ſtrict Guard upon our Senſes, and by frequent Mortification to keep our Bodies in ſubjection to our Minds. That an unlawful Oath no ways obliges him that takes it; the taking of it is a Sin muſt be repented of, but the breaking of it is a neceſſary Duty, and a Branch of that Repentance which is due for the former Raſhneſs in making it. That the true Worth of Men ought not to be meaſured by their outward Circumſtances in this World, ſince the greateſt of Prophets ſuffer'd the Indignities of a Priſon, and fell by the Hands of a common Executioner. To take all prudent means to reprove the Vices of others, when the Providence of God gives us a fair Opportunity; which ought always to be managed with great Diſcretion, if we intend to do good, the only end to be aimed at in it?

Q. *Wherein conſiſts the Nature of* Reproof?

A. In putting our Neighbour in mind of his Duty when he tranſgreſſes the Laws of God; in repreſenting to him his Faults, with their ſeveral Aggravations, and the dangerous Conſequences that attend them; that by a ſeaſonable Warning he may be recovered to a right Senſe of things, and that his Soul may be preſerved from that Ruin that otherways threatens it.

Q. *Whence ariſes the* Obligation *of a Chriſtian to perform this* Duty?

A. From that *Chriſtian Charity* and *Compaſſionate Concern* he ought to have for the Souls of Men, made after the *Image of God*, and purchaſed

chaſed by the precious *Blood of Chriſt*, which run great hazard of periſhing without ſuch faithful Admonitions. For Self-love is ſo rooted in our Nature, and we have that Partiality to our ſelves, that very often either we do not ſee our Miſcarriages, or at leaſt not in their true Light, and therefore 'tis neceſſary ſome charitable Hand ſhould make the Diſcovery clear to us. And in many caſes, except we perform this Duty, we cannot preſerve our ſelves from Guilt: For thoſe who are entruſted with any degree of Authority, as *Magiſtrates*, *Parents*, and *Maſters*, are anſwerable for thoſe Faults which are owing to their Connivance and Encouragement. Beſides, all Profeſſions of Friendſhip without the uſe of ſuch Freedoms will be apt to degenerate into Flattery; and 'tis in vain we pretend to be ready and willing to ſerve our Friends, when we neglect doing them that ſolid Good, which the Intereſt we have in them qualifies us only to adminiſter to them with Advantage.

Q. *What makes it ſo* difficult *to perform this* Duty *ſucceſsfully?*

A. The natural Pride of Men, which makes them ſo averſe from hearing of their own Faults with Patience; and the great diſtance there is between the Circumſtances and Conditions of Men in this World; many being fit to be reproved, whom yet every Man is not fit to reprove. But in that caſe we muſt get it done by thoſe that are fit; and great regard muſt be had to Time and Circumſtances, that this Exerciſe of Piety and Friendſhip may have its deſired Effect. Tho' there are ſome Inſtances of Reproof, which the Meaneſt ought to practiſe

towards the Greateſt; never to approve of their Faults, nor to be influenced by them to any ſinful Compliances.

Q. *Whoſe particular* Duty *is it to* reprove *the Great?*

A. Tis part of the *Prieſt*'s Office, who is obliged to ſuit his Diſcourſes to the Sins of his Hearers, as St. *John Baptiſt* did before *Herod*, St. *Paul* before *Fœlix*, and our *Saviour* before the *Scribes* and *Phariſees*.

Mark 6. 18.
Acts 24. 25.
Mat. 15. 3.

Q. *But ſince* Reproof *is ſo difficult a Duty to be performed with ſucceſs, to Equals as well as Superiors, what* Meaſures *ought to be obſerved in reprehending others?*

A. The Occaſion ought to be weighty and important; and we ſhould take care that our Reproof be always free from Paſſion or Self-intereſt, leſt any other Motive appear, beſides that of doing good. It ſhould be expreſs'd in the moſt decent and ſofteſt Language, and timed when favourable Circumſtances may concur to make it effectual. We ought to be entirely free our ſelves from the Fault we reprehend in others, or at leaſt at the ſame time we ought to condemn our ſelves, that by expoſing our own Follies, we may with the better Grace rectifie thoſe of others: We ought to mix due Praiſes with our Reproofs, that the Roughneſs of the one may be abated by the Emulation that is raiſed by the other. And laſtly, we ought to skin over the Wound we have made, by applying the moſt comfortable Lenitive.

The

The PRAYERS.

I.

For the Imitation of St. *John Baptiſt.*

ALmighty God, by whoſe Providence thy Servant *John Baptiſt* was wonderfully born, and ſent to prepare the Way of thy Son our Saviour, by preaching of Repentance; Make me ſo to follow his Doctrine and holy Life, that I may truly repent according to his Preaching, and after his Example conſtantly ſpeak the Truth, boldly rebuke Vice, and patiently ſuffer for the Truth's ſake, through the Merits of Jeſus Chriſt. *Amen.*

II.

For God's Guidance.

O God, the Protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; increaſe and multiply upon me thy Mercy, that thou being my Ruler and Guide, I may ſo paſs thro' things temporal, that I finally loſe not the things eternal: Grant this, O Heavenly Father, for Jeſus Chriſt his ſake. *Amen.*

III.

For Retirement and Mortification.

ALmighty God, who haſt ſent me into this World as a ſtate of Probation and Trial, that I might be a Candidate for Eternity; Teach me frequently to retire from the Occaſions and Temptations to Sin, to mortifie my Affections to the Love of this World, that dangerous Enemy to my Salvation; as I have ſolemnly renounced it in my Baptiſm, ſo let my Practice ſhew I am true to what I then vowed: Make

me carefully to avoid that Converſation where the Reputation of my Neighbour is ſacrificed to the Entertainment of the Company; where Revenge is eſpouſed as a Principle of Honour; and Honeſty eſteemed Weakneſs; where Pride and Vanity and ſinful Pleaſures chiefly reign; where Piety and Devotion inſenſibly loſe their Strength and Vigour; where Religion is counted a Cheat, and Fools make a mock at Sin: Defend me, O God, from this infectious Air, ſo apt to poiſon and corrupt the beſt Principles; where 'tis ſo difficult to preſerve my Innocence, or to recover thy Favour by Repentance: Grant this, O Lord, for Jeſus Chriſt his ſake. *Amen.*

IV.

For Chriſtian Charity in reproving.

MOST gracious God, thou great Lover of Souls, who haſt made them after thine own Image, and purchaſed them at the Expence of the Blood of thy own Son Jeſus Chriſt our Lord; inſpire me with that true Chriſtian Charity, which extends it ſelf to the Eternal Welfare of my Neighbour; that I may unfeignedly compaſſionate his Unhappineſs whenever he tranſgreſſes thy holy Laws, and by all prudent means repreſent to him his Faults, with their ſeveral Aggravations, that I may carefully ſet his Miſcarriages before his Face, and in ſuch a true Light, that by a ſeaſonable Warning of his Danger, he may be preſerved from that Ruin his Sins deſerve, and thy Juſtice has threatned. Let no Man's Greatneſs in this World ever prevail upon me to approve his Vices, or influence me to any the leaſt ſinful Compliance: And in order to make the Duty of Reproof effectual to the

the Salvation of my Neighbour, preſerve me from any irregular Paſſion in the manner of adminiſtring it, and from any By-end in the proſpect of performing it; that ſo by thy Bleſſing upon a ſeaſonable and prudent Admonition, he may be recovered to a true Senſe of his Duty, obtain thy gracious Pardon in this World, and in the next, Life Everlaſting, through Jeſus Chriſt our Lord. *Amen.*

CHAP. XXVII.

Saint Peter. June 29.

Q. *WHat* Feſtival *does the Church celebrate this Day?*

A. The Martyrdom of St. *Peter*, the firſt of the Apoſtles.

Q. *What Account have we of St.* Peter's *Original?*

A. That he was born at *Bethſaida*, a Town ſituated upon the Banks of the Sea of *Galilee*; John 1. 44. that when he was Circumciſed according to the Rites of the *Moſaick Law*, he was called *Symon* or *Symeon*; that our Saviour added to that the name of *Cephas*, which in *Syriack*, the vulgar Language of the *Jews* at that time, ſignifies a *Stone* or *Rock*; from thence it was derived into the Greek Πέτρος, and ſo termed by us *Peter*. V. 42.

Q. *What does our Lord ſeem to denote by this Name?*

A. The Firmneſs and Conſtancy of St. *Peter*'s Faith, and his vigorous Activity in building up the Church. Mat. 16. 18.

Q. *What was his* Profeſſion *before he was called to be an* Apoſtle?

Mat. 4. 18. *A.* He was a Fiſherman, a Trade toilſome and laborious in it ſelf, and bringing but ſmall Advantage to thoſe that were employed in it.

Q. *How came the* firſt *of the* Apoſtles *to be choſen from ſo mean a* Profeſſion?

A. To manifeſt the great Power of God, in eſtabliſhing Chriſtianity, when ſuch mean illiterate Perſons were able to ſubdue the World to the Obedience of the Goſpel. Beſides, by the hardſhips of ſuch an Education he was prepared to ſupport thoſe Difficulties which a perſecuted ſtate of Life might expoſe him to.

Q. *Was St.* Peter *elder than his Brother St.* Andrew?

A. 'Tis queſtioned among the Ancients. *Epiphanius* gives the Seniority to St. *Andrew*, and herein is followed by moſt of the Writers of the Church of *Rome*. But St. *Chryſoſtome*, St. *Jerome*, with many more, adjudge it to St. *Peter*, and for that reaſon ſay he was *Preſident* of the College of the *Apoſtles*.

Q. *Was St.* Peter *a Diſciple of St.* John Baptiſt?

A. 'Tis thought probable, becauſe his Brother John 1. 40. St. *Andrew* certainly was; and upon the firſt News of Chriſt's appearing, St. *Peter* was very forward to converſe with him, as if he had been awaken'd to expect the *Meſſias*.

Q. *Who brought him firſt to our Saviour?*

A. His Brother St. *Andrew*; who upon the Teſtimony received from St. *John* the *Baptiſt*, and his pointing to our *Lord* then paſſing by after his Baptiſm, follow'd our Saviour and brought the joyful News to St. *Peter*.

Q. *What*

Q. *What was the* Occaſion *of his becoming our Saviour's Diſciple?*

A. The Miracle of the great Draught of Fiſhes, upon which he acknowledges his own Vileneſs, and was by our Saviour made a Fiſher of Men, and commanded to follow him, which he immediately complied with; and from that time became one of our Saviour's conſtant and inſeparable Diſciples. Luke 5. 9, 10, 11.

Q. *What Preparation did our Saviour make in the Election of his* Apoſtles?

A. He withdrew into a ſolitary place, to addreſs to Heaven for Succeſs in that Affair of great Conſequence. Luke 6. 12.

Q. *What may we* learn *from hence?*

A. That all Chriſtians ſhould implore God Almighty's Guidance in Matters of great Importance. And that the *Governours* of the *Church*, ſo much inferior to our Saviour, ſhould faſt and pray earneſtly for God's Direction, when they ſend forth *Labourers* into the *Vineyard.*

Q. *Who were the moſt immediate* Companions *of our Saviour?*

A. St. *Peter* and the two Sons of *Zebedee*, St. *James* and St. *John*, who were admitted more familiarly than the reſt of the Apoſtles unto all the moſt ſecret Paſſages of his Life; as is plain in the curing *Jairus*'s Daughter, and at the *Tranſfiguration.* Mark 5. 37. Mat. 17. 1, 2.

Q. *How did St.* Peter *behave himſelf, when ſeveral of the Diſciples forſook our Saviour, upon a more perfect diſcovery of his Doctrine?*

A. He, with the reſt of the Twelve, adhered to him with great Conſtancy and Reſolution, profeſſing they had no where elſe to go, becauſe he had the *Words of eternal Life*; and upon John 6. 68.

this account he is by the Ancients ſtiled the *Mouth of the Apoſtles*, becauſe ſo forward upon all Occaſions to profeſs his Belief in our Saviour, and for which reaſon he is by our Saviour
Mat. 16.17. himſelf pronounced *Bleſſed.*

Q. *Does it appear that our Saviour gave any perſonal* Prerogative *to St.* Peter *as Univerſal Paſtor and Head of the Church?*

Mat. 10. 2. *A.* Tho' he is firſt placed among the *Apoſtles*, becauſe, as moſt think, he was firſt called; and that his Age and Gravity qualified him for the Primacy of Order, without which no Society can be managed and maintained; yet it does not appear that he enjoyed any other particular Privilege; becauſe in confeſſing Chriſt he ſpoke not only his own, but the ſenſe of his Fellow-Apo-
John 1. 49. ſtles, and which *Nathaniel* profeſs'd as well as
Mat. 16.18. he; if he is ſtiled the *Rock*, all the Apoſtles are
Rev. 21. 14. equally ſtiled *Foundations*, *upon which the Wall*
Joh. 20. 23. *of the new Jeruſalem is erected*; and the *Power of the Keys* is promiſed to the reſt of the *Apoſtles* as well as to St. *Peter.*

Q. *Why did St.* Peter *decline the great Honour of having his Feet waſh'd by our Saviour?*

A. Out of great Modeſty and a Senſe of his Unworthineſs; till underſtanding the Myſtery of the Action, and the Advantage of it, he deſired to be waſh'd all over, rather than loſe the Benefit of it.

Q. *What may we* learn *from this Action of our Saviour?*

A. Humility and Condeſcenſion, not to boggle at the meaneſt Offices of Kindneſs and Charity, when *God Incarnate* vouchſafed ſo much to abaſe himſelf.

Q. *How*

Q. *How did St.* Peter *behave himſelf upon the approach of our Saviour's Sufferings?*

A. He was unwilling to think that one he loved ſo dearly ſhould be ſo cruelly uſed; and betrayed too much Preſumption and Self-confidence, not without ſome Reflexion upon the Weakneſs of his Brethren; *tho' all ſhould forſake him*, yet he profeſt *he would not deny him.* Mark 14. 29. Add to this his unjuſtifiable *Zeal* in uſing the Sword without our Saviour's Order; for which he ſtands rebuked by our Saviour: And thus truſting too much to his own Strength, he became a great Example of Humane Frailty in denying his Maſter.

Q. *How was St.* Peter *recovered from his Fall?*

A. By our Saviour's gracious Look, whereby he called to mind what our Saviour had foretold. And by paſſionately bewailing his Folly, and the Aggravations of it; endeavouring by his penitential Tears to waſh away his Guilt; and in this he is a Pattern for the Direction as well as the Comfort of all thoſe that ſincerely turn from the Evil of their Ways.

Q. *Why did our* Saviour *ſo early* appear *to him after his Reſurrection?*

A. To encourage him under his great Sorrow for his late Fall; and to comfort him with freſh Aſſurances of his Favour; withal confirming him in the great Article of his *Reſurrection*, requiring of him as a farther Proof of his Love, to *feed his Sheep*, faithfully to inſtruct and teach them, carefully to rule and guide them. John. 21. 15.

Q. *Why does our Saviour make three ſeveral Enquiries concerning St.* Peter's *Love to him?*

A. That St. *Peter*, who had been ſo defective in

in his former Profeſſions, might be put in mind of his thrice denying our Saviour, and from the Senſe of his Weakneſs be engaged to a better diſcharge of his Duty, and give more than ordinary aſſurance of his ſincere Affection to his Maſter. Beſides, this Queſtion, *Loveſt thou me?* Thus often repeated, fairly intimates, that as nothing but a mighty Love to our Saviour will ſupport a Man under all the Difficulties and Dangers of the Paſtoral Functions; ſo the beſt Teſtimony that can be given of a ſincere Affection in that great Office, is carefully to feed the Flock of Chriſt, and with Zeal to contribute towards the Salvation of Souls.

Q. *How did St.* Peter *behave himſelf after our Saviour's* Aſcenſion?

A. In his firſt Sermon after the Deſcent of the
Acts 2. 41. *Holy Ghoſt*, he, with the reſt of the Apoſtles, converted *three thouſand Souls*; by juſtifying thoſe *miraculous Gifts* the *Apoſtles* had received, and by preaching the *Reſurrection* of that *Jeſus* whom the *Jews* had crucified; and when the *Sanhedrim* would have obliged him to deſiſt, with boldneſs and reſolution he referred it to their own determination, whether it was not
4. 19. fit to *obey God* rather than Man.

Q. *How did he puniſh the Sacrilege of* Ananias *and* Sapphira?

Acts 5. 5, 10. A. With preſent Death. They had conſecrated ſome Lands unto God, and ſold the ſame to that purpoſe; and afterwards through Covetouſneſs they *purloined from the Price*, and laid but part of the Sum at the Apoſtles Feet. The dreadful Puniſhment they ſuffered, ſhould make all Men careful not to alienate what is conſecrated to God; ſince what is ſo ſet apart,

in

in a peculiar Propriety and Relation belongs to him, and the converting it to other uſes is a *robbing of God.*

Q. *Where was St.* Peter's *firſt Miſſion?*

A. He was ſent to viſit thoſe Chriſtians *Philip* the Deacon had converted in *Samaria*; where he *confirmed* the new Converts, and by Prayer and Impoſition of Hands, communicated to them the Gift of the *Holy Ghoſt*, and ſeverely rebuked *Simon Magus* for imagining that *the Gift of God could be purchaſed with Money.* Acts 8. 17, 18.

Q. *How was St.* Peter *influenced to open the Door of Salvation to the* Gentiles?

A. The Divine Goodneſs vouchſafed to remove thoſe Prejudices of his Education which the *Jews* had entertain'd for ſeveral Ages againſt the *Gentiles*, by the means of a *ſpecial Viſion*; which with the relation of what had happen'd to *Cornelius*, fully convinced him, that *God was no Reſpecter of Perſons*; that honeſt *Heathens* that exerciſed Works of Mercy and Devotion, were well diſpoſed to receive the *Chriſtian Revelation*, and ſhould be accepted by him. Acts 10.

Q. *How did he carry himſelf in the Diſpute between the* Jewiſh *and* Gentile *Converts?*

A. He declared God's Acceptance of the *Gentiles*, which was communicated to him by a Viſion from Heaven; and was farther confirm'd by their receiving the *Holy Ghoſt* as well as others; and that therefore the Yoke of the *Jewiſh* Rights ought not to be laid upon the *Gentile* Converts. Yet afterwards he diſſembled his *Chriſtian Liberty*, by which he confirmed the *Judaizing Chriſtians* in their Errors, and caſt Scruples in the Minds of the *Gentiles*, for which he ſtands juſtly rebuked by St. *Paul.* Gal. 2. 11.

Q. *How*

Q. *How was St.* Peter *preſerved from the cruel Deſigns of* Herod?

A. God was pleaſed to hear the fervent Prayers of the Church that were offered in his behalf; for being put into Priſon by the Command of *Herod*, and ſtrictly guarded by Soldiers, and ſecured in Chains; the Night before his intended Execution, the *Angel of the Lord* came unto him, raiſed him from Sleep, knockt off his Chains, and conducted him into a place of Safety; ſo that he was delivered out of the Hand of *Herod*, who being provoked by the diſappointment, commanded the Keepers to be put to Death.

Acts 12.

Q. *In what Places beſides* Judæa *did St.* Peter *beſtow his* Apoſtolical *Labours?*

A. At *Antioch* he employed himſelf in making Converts, and was the firſt *Biſhop* of that place, according to the ſenſe of Antiquity. He afterwards preached the *Goſpel* to the *Jews* diſperſed in *Pontus*, *Galatia*, *Cappadocia* and *Aſia*. Towards the latter end of his Life he went to *Rome*, about the ſecond Year of the Emperor *Claudius*; where he laboured in eſtabliſhing Chriſtianity, chiefly among the *Jews*, being the Apoſtle of the *Circumciſion*.

Euſeb. Hiſt. Eccl. l. 3. c. 1.

Q. *What was it that at that time ſo particularly prejudiced the Minds of the* Romans *againſt receiving the Doctrine of Chriſt?*

A. The Arts of *Simon Magus*, who ſought to advance his Reputation among the People, by doing many wonderful and ſtrange things. And who uſed to ſtile himſelf the *firſt and chiefeſt Deity*, the *Father who is God over all*, and to whom *Juſtin Martyr* affirms a Statue to have been erected with this Inſcription, *Simoni Deo Sancto*, To *Simon* the holy God. Q. *How*

Q. *How did St.* Peter *expoſe the* Impoſtures *of this wicked Wretch?*

A. By ſhewing the Vanity of his Pretences, and working himſelf thoſe Wonders which *Simon Magus* falſly boaſted of. For there being at *Rome* a Trial between them about raiſing a Kinſman of the Emperor's lately dead, the *Magician* failed in the Attempt, in which St. *Peter* ſucceeded. And when *Simon Magus* to recover his Reputation pretended to fly up to Heaven from the Mount of the *Capitol*, by the Prayers of St. *Peter*, the Wings he had made began to fail him; and falling he was ſo bruiſed that in a ſhort time he died.

Q. *When did St.* Peter *ſuffer Martyrdom?*

A. About the Year of Chriſt *Sixty nine*, under *Nero*; whom he had provoked by his Succeſs againſt *Simon Magus*, and by his reducing many diſſolute Women to a temperate and ſober Life; and it was probably in that Perſecution of the Chriſtians, when the Emperor burnt *Rome*, and charged them with the Guilt and Puniſhment of it. The manner of his Death was by *Crucifixion* with his Head downwards, affirming that he was unworthy to ſuffer in the ſame poſture wherein his Lord had ſuffered before him.

Q. *What became of his* Body?

A. 'Tis ſaid to have been embalmed by *Marcellinus* the Presbyter after the *Jewiſh* manner, and that it was then buried in the *Vatican* near the Triumphal Way, where there was a Church erected to his Memory, now one of the Wonders of the World for all the Advantages that Riches and Art can beſtow.

Q. *Was St.* Peter *a married Man?*

A. The

Mat. 8. 14. *A.* The *Scripture* mentions his *Wife's Mother*, and he is reckon'd among the Ancients as one of the Apoſtles that was married and had Euſeb. lib. 3. c. 30. Children. Moreover there is a Tradition that his Wife ſuffer'd *Martyrdom* in his Life time; and that he rejoiced ſhe was called to ſo great an Honour; and in his Exhortations to her, 'tis recorded, he earneſtly uſed theſe Words, *O Woman be mindful of the Lord.*

Q. What Writings *did this* Apoſtle *leave behind him?*

A. Only two *Epiſtles* that are genuine, and which make part of the *Sacred Canon.* They were addreſt to thoſe *Jewiſh* Converts that were Acts 8. 1. ſcatter'd through *Pontus*, *Galatia*, &c, not only upon the Perſecution raiſed at *Jeruſalem*, but upon former Diſperſions of the *Jews* into thoſe places, upon ſeveral other occaſions. The principal Deſign of the *firſt* is to comfort and confirm them under thoſe *fiery Trials* and *manifold* Ch. 4. 12. Ch. 1. 6. *Temptations* they were then ſubject to; and to direct and inſtruct them how to behave themCh. 2. 12, to 23. ſelves in the ſeveral States and Relations both of the Civil and Chriſtian Life; that they might not be engaged in thoſe Rebellions againſt *Cæſar* and his Officers, then fomented aActs 3. 16, 17, 18. mong the *Jews*; and that they might ſtop the Mouths of thoſe who ſpoke againſt them as Evil-doers. In the *ſecond* he proſecutes the ſame 2 Pet. 2. 21. Subject to prevent their *Apoſtacy* from the *Faith*, their *turning away from the Holy Commandment*, Ch. 3. 17. and their *falling from their own Stedfaſtneſs*, by reaſon of any Perſecution they were liable to. And moreover antidotes them againſt the corrupt Principles of the *Gnoſticks*, who turned the *Grace of God into Laſciviouſneſs*, and againſt

gainſt thoſe *Scoffers* at the Promiſe of *Chriſt's Coming*, as if it would never be verified.

Q. *What may we learn from the Celebration of this* Feſtival?

A. Humility and Modeſty in acknowledging our own Vileneſs, and in ſubmitting to the meaneſt Offices for the Relief of our Fellow-Chriſtians. That the Honeſty of the Mind is of greater value in the ſight of God, than the Strength of the Underſtanding. That weak Means may accompliſh great Deſigns, when God thinks fit to give them his Bleſſing; which makes it reaſonable we ſhould always implore the Direction of Heaven. To be careful how we make Vows, but after we are engaged, to obſerve them inviolably, leſt we be found to lye to the *Holy Ghoſt*. Never to alienate what is conſecrated to holy Uſes, leſt we contract the great Guilt of *robbing God*. To bewail the Follies of our Lives with great ſincerity, and to mourn bitterly for our Tranſgreſſions. To repair the breaches of our Duty by greater Zeal and Induſtry in God's Service, for the ſhort uncertain part of Life that is yet remaining. To bear Reproof with Patience and Humility. To avoid all occaſions of Evil from a true ſenſe of our own Weakneſs, and not to lay too great a ſtreſs upon our own Strength, leſt we tempt God to humble our Pride by withdrawing his Grace. That we are never in greater Danger of being overcome by Temptations than when we ſuſpect our own Hearts leaſt.

Q. *When may we be ſaid to* rely *too much upon our own* Strength?

A. When we neglect thoſe Means of Grace, which are eſtabliſhed in order to enable us to perform

perform our Duty. When we raſhly run our ſelves into Temptations, preſuming upon our own Ability to encounter them. And even in thoſe Trials that the Providence of God brings upon us, when we truſt more to our own Reſolution than his Divine Aſſiſtance; and conſequently remit that Watchfulneſs and Prayer which are ſo neceſſary to ſecure us. When we do not avoid thoſe Occaſions which by woful Experience we have found fatal to our Vertue. When we are not jealous over our own Hearts, and do not ſuſpect that Weakneſs and Corruption which makes us ſo prone to be overcome when we are aſſaulted.

Q. *What are the ſad* Effects *of this* Self-confident *Temper?*

A. It often betrays us to undertake what we have neither Capacity nor Ability to perform. It makes us neglect thoſe previous Meaſures which are neceſſary to accompliſh what we deſign. It teaches us by dear-bought Experience the Frailties and Infirmities of our own Natures. It frequently makes Shipwreck of a good Conſcience, and provokes God to withdraw his Grace; which we lay ſo little ſtreſs upon, in order to our preſervation.

Q. *What is neceſſary to* Cure *this ſort of* Preſumption?

A. To conſider the Weakneſs and Frailty of humane Nature, and the frequent Inſtances of it in our own Conduct, and how unable we are of our ſelves to do any thing that is good. To reflect upon thoſe eminent Examples that have been fatally betray'd by too great a Confidence in themſelves; and which are ſet up, as ſo many Marks for us to avoid thoſe Rocks upon which

which they ſpilt. That the praying not to be led into Temptation, ſuppoſes not only an obligation in us to avoid dangerous occaſions, but alſo a proneneſs in our Nature to be overcome when we are attacked. That the Promiſes of God's Aſſiſtance imply we cannot work out our Salvation upon the Stock of our own Strength; and that the Means of Grace which are ſo neceſſary to ſecure us, ſhew that our *ſufficiency is of God.*

The PRAYERS.

I.

ALmighty God, who by thy Son Jeſus Chriſt didſt give to thy Apoſtle St. *Peter* many excellent Gifts, and commandedſt him earneſtly to feed thy Flock; make, I beſeech thee, all Biſhops and Paſtors diligently to preach thy Holy Word, and the People obediently to follow the ſame, that they may receive the Crown of everlaſting Glory, through Jeſus Chriſt our Lord. *Amen.*

For all Biſhops Paſtors.

II.

O God, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt Fear and Love; keep me, I beſeech thee, under the Protection of thy good Providence, and make me to have a perpetual Fear and Love of thy Holy Name, through Jeſus Chriſt our Lord. *Amen.*

For the Protection of Providence.

III.

For Repentance and Pardon.

MOſt merciful God, who deſireſt not the Death of a Sinner, but rather that he ſhould turn and live; who haſt graciouſly in thy holy Goſpel provided for our Recovery, and encouraged our Repentance, by many Promiſes of Pardon and Forgiveneſs; fit and prepare me for this exerciſe of thy abundant Mercy, by true Sorrow and hearty Contrition, by condemning my paſt Follies, and by ſtedfaſtly purpoſing entirely to forſake them for the time to come: And then, O heavenly Father, for thine own infinite Mercies ſake, whoſe Property it is to ſhew Compaſſion, for thy Truth and Promiſe ſake, who art faithful and juſt, for the Merits and Sufferings of the Son of thy Love, in whom thou art well pleaſed, cleanſe me from all my Iniquities, receive me into thy Favour, and let me continue therein all the Days of my Life, through Jeſus Chriſt our Lord. *Amen.*

IV.

For ſtrength to reſiſt Temptations.

O God, who for the trial of my Faith and Obedience, haſt ſuffered me while I am here below, to be ſurrounded with variety of Temptations, the Fleſh deſigning to ruin me by its falſe Allurements, the Devil by his Subtlety and Watchfulneſs, and the World by ſoliciting me in every State and Condition of Life to tranſgreſs thy Laws. How ſhall I, O Lord, a weak and frail Creature, ſtand faſt when thy great Apoſtle failed in the Day of Trial? My help ſtandeth in the Name of the Lord who made Heaven and Earth; in the powerful Interceſſion of the Bleſſed Jeſus our Advocate with the Father,

ther, in the comfortable Aſſiſtance of the Holy Spirit, by whom we are ſealed to the Day of Redemption: Make me herein a Gainer, by my former Loſſes to be more ſenſible of my own Weakneſs and Inability, and of my neceſſary dependence upon thee my God; that being conſtantly upon my guard, and under the influence of thy Almighty Grace, neither the Pleaſures of Life, nor the Fears of Death, may ever prevail upon me to quit the way of thy Commandments; but that being ſtedfaſt and immovable, I may always abound in the Work of the Lord, knowing that my Labour ſhall not be in vain in the Lord. *Amen.*

CHAP. XXVIII.

Saint James. July 25.

Q. *WHat* Feſtival *does the Church celebrate this Day?*

A. That of St. *James* the Apoſtle, called the *Great.*

Q. *Why is this* Apoſtle *ſirnamed the* Great?

A. Either becauſe of his Age, being much elder than the other St. *James*; or for ſome peculiar Honours and Favours our Lord conferr'd upon him, he being one of the three Diſciples which our Saviour admitted to the more intimate Tranſactions of his Life, from which the others were excluded.

Q. *What was St.* James's *Profeſſion before he was called to the* Apoſtolate?

Mat. 4. 21. *A.* He was one of *Simon Peter*'s Partners in the Trade of Fiſhing, and Son to *Zebedee* of the ſame Profeſſion, who kept many Servants for that Employment, which ſpeaks him a Man of conſiderable Note that way.

Q. *How had St.* James *the Honour of being related to our* Saviour?

A. By his Mother *Mary*, ſirnamed *Salome*, Siſter to *Mary* the *Mother* of our Lord. Not her own Siſter properly ſo called (the bleſſed Virgin being in all likelihood an only Daughter) but Couſin German, ſtiled her Siſter, according to the Cuſtom of the *Jews*, who were wont to call all ſuch near Relations, *Brothers* and *Siſters.*

Q. *What may we learn from our Saviour's chuſing his* Diſciples *from ſuch mean* Profeſſions?

A. That God's Bleſſing uſually meets Men in the way of an honeſt Diligence, and that we ought not to contemn Men of the meaneſt Employment, that are honeſt and induſtrious; eſpe-
Luke 2. 51. cially when 'tis remembred, that our Lord him-
Mat. 13. 55. ſelf, as is intimated in *Scripture*, and aſſerted generally by the *ancient Writers* of the Church, work'd at the Trade of a *Carpenter*, during the Retirements of his private Life.

Q. *How came St.* James *to be an Apoſtle?*

Mat. 4. 21. *A.* Our Saviour paſſing by the Sea of *Galilee* ſaw him and his Brother in their Ship, and called them to be his Diſciples; which they chearfully complied with; and took no occaſion to make Excuſes from the Circumſtances of their aged Father they left behind them.

Q. *What new Name did St.* James *receive from our Saviour?*

A. James

A. James the Son of *Zebedee*, and *John* his Brother, he ſirnamed *Boanerges*, that is, *Sons of Thunder.* Mark 3. 17.

Q. *What is probably intended by this* Title?

A. 'Tis eaſier to conjecture than determine. Some think it was upon the account of their rouzing the ſleepy World with the vehemency of their Preaching, as Thunder, which is called *God's Voice*, powerfully ſhakes the natural World. Or if it relates to the Doctrines they delivered, it may ſignifie their teaching the great Myſteries of the Goſpel in a profounder ſtrain than the reſt; which is certainly verified in St. *John*, upon which account he is affirmed by the Ancients not ſo much to *ſpeak* as *thunder.* Probably the Expreſſion may denote no more, than that in general they were to be eminent Miniſters under the Goſpel-Diſpenſation, which is called *a Voice ſhaking the Heavens and the Earth*, and ſo anſwers the native importance of the word ſignifying an *Earthquake*, or a vehement Commotion that makes a Noiſe like *Thunder.* Pſal. 104. 7. Heb. 12. 26. Hag. 2. 6.

Q. *Was there nothing in the Temper of theſe* Apoſtles *that might give occaſion to this* Title?

A. Yes; the Inſtance of their deſiring our Saviour, that they might pray down Fire from Heaven, as *Elias* did, upon the inhoſpitable *Samaritans* that refuſed to receive him, ſhews that the Name might have ſome reſpect to the warmth and heat of their Diſpoſition. Luke 9. 54.

Q. *What was probably the Reaſon why the* Samaritans *refuſed our* Saviour *the common Accommodation of Travellers?*

A. Becauſe our Saviour ſeem'd to ſlight Mount *Gerizim*, the Solemn Place of their Worſhip;

Luke 9. 51. *his Face being as tho' he would go to Jeruſalem.* Which different Places of Worſhip had created an inveterate Quarrel between the *Jews* and the *Samaritans*; the occaſion whereof was this; that after the Tribe of *Judah* were returned from the Captivity of *Babylon*, and the Temple of *Jeruſalem* was rebuilt; the *Jews* were by a ſolemn Covenant obliged to put away their *Heathen Wives*. But *Sanballat* Governour of *Samaria*, having married his Daughter to *Manaſſes* a *Jewiſh Prieſt*, who was unwilling to put away his Wife, excited the *Samaritans* to build a Temple upon Mount *Gerizim* near the City of *Samaria*, in oppoſition to the Temple at *Jeruſalem*, and made his Son-in-Law *Manaſſes* Prieſt there; which laid the Foundation of that Feud between the *Jews* and *Samaritans*, which in proceſs of time grew ſo great, that they would not ſo much as ſhew common Civility to one another.

Joſeph. Antiq. lib. 11. c. 8.

Q. *How did our Saviour reſent the warm Zeal of theſe* Apoſtles?

A. He ſeverely rebukes the fierceneſs of their Temper as contrary to the nature of the Goſpel Inſtitution, and his Deſign of coming into the World; which was to ſave Men's Lives, by eſtabliſhing a Religion, that not only conſults their eternal Salvation, but their temporal Peace and Security.

Luke 9. 55, 56.

Q. *How did our Saviour correct the* Ambition *of theſe two* Apoſtles, *in prompting their Mother* Salome, *to petition for the principal Places of Honour next his Perſon?*

A. By making them ſenſible of the Raſhneſs of their Demand; and that in his Kingdom, the higheſt Place would be to take the greateſt Pains,

Mat. 20. 22, 23.

Pains, and to undergo the heavieſt Troubles and Sufferings; and that as for any Dignity, it was to be diſpoſed of to thoſe *for whom it was prepared by the Father.*

Q. *How does our* Saviour *calm the Paſſions of the reſt of the* Diſciples, *offended at this* Requeſt?

A. By inſtructing them in the nature of his Kingdom, and ſhewing them how different it was from that of worldly Potentates; that in his Service *Humility* was the way to Honour; and that he who took moſt Pains, and did moſt Good, would be the greateſt Perſon; and that his own Example was a Pattern of it, who came into the World not to be ſerved himſelf, but to ſerve others, even at the Expence of his own Life. Mat. 20. 26.

Q. *What became of St.* James *after our Saviour's* Aſcenſion?

A. The *Spaniſh* Writers contend that after he had preached the Goſpel in *Judæa* and *Samaria*, he planted Chriſtianity in *Spain*. But of this there is no Account earlier than the middle Ages of the Church; therefore 'tis ſafeſt to confine his Miniſtry to *Judæa* and the parts thereabouts.

Q. *How did he ſuffer* Martyrdom?

A. Herod being deſirous upon his entrance into the Government to pleaſe the People, cauſed St. *James* to be apprehended at *Jeruſalem*, and then commanded that he ſhould be beheaded. And ſo he became the firſt Apoſtle that laid down his Life for the Teſtimony of *Jeſus*. Acts 12. 2.

Q. *What happen'd as he was led to the Place of his* Martyrdom?

A. His Accuſer being inlightned by the Courage and Conſtancy St. *James* ſhew'd at his Trial, repented of what he had done, and falling at the Apoſtle's Feet, heartily begg'd his Pardon for Euſeb. lib. 2. c. 9.

what he had teſtified againſt him. The holy Man, after a little ſurprize, raiſed him up, and embracing him ſaid, *Peace be to thee.* Whereupon he publickly profeſs'd himſelf a *Chriſtian*, and was beheaded at the ſame time.

Q. *Why do the* Spaniards *expreſs ſo great a Veneration for this* Apoſtle?

A. Becauſe they do not only ſuppoſe that he planted Chriſtianity in thoſe parts, but that his Body after his Martyrdom at *Jeruſalem*, was tranſlated from thence to *Compoſtella* and *Galicia*, tho' the Account of both theſe Paſſages have little or no Foundation in Hiſtory.

Q. *What may we learn from the Obſervation of this* Feſtival?

A. That God's Bleſſing attends thoſe that depend upon his Providence, in a diligent and faithful Diſcharge of the Duties of their Calling. That we ought to quit all worldly Accommodations, and our Father's Houſe, rather than make Shipwreck of Faith and a good Conſcience. That no difference of Religion, nor pretence of Zeal for God and Chriſt, can warrant and juſtifie a paſſionate and fierce, a vindictive and extirminating Spirit. That we ought to treat all that differ from us with kindneſs and affability, and to ſhew our Moderation not by parting with our Principles, but by encreaſing our Charity. That the great Honour of a Chriſtian is to take pains in doing good; and that the higheſt pitch of his Preferment is to ſuffer for the Name of Chriſt, being moſt bleſſed when he is reviled and perſecuted for his ſake. That the Crown of Martyrdom exceeds all the Pomp and Splendour that attends Eccleſiaſtical Preferments.

Q. *What do you mean by a* Martyr?

A. One

A. One that bears Witneſs to the Truth at the Expence of his own Life. Thoſe that ſuffered Impriſonment, the ſpoil of their Goods, and Baniſhment, and ſeveral other ſevere Torments, if they eſcaped without dying, were called Confeſſors. But it was neceſſary *to reſiſt unto Blood*, to acquire the glorious Privilege of a *Martyr*; tho' in a large ſenſe they who died in Priſon, or during their Sufferings by Want, or in their Baniſhment were killed by Thieves, or wild Beaſts, and even thoſe who adminiſtring to their Fellow Chriſtians in the time of a Plague, loſt their Lives, were called *Martyrs*, and entitled to the Privileges that were thought to belong to that State. Heb. 12. 4.

Q. *What* Privileges *were aſſigned to* Martyrs *by the Primitive Chriſtians?*

A. That upon their Death they were immediately admitted to the *Beatifick Viſion*; while other Souls waited for the Day of Judgment to compleat their Happineſs. That God would grant chiefly to their Prayers the haſtning of his Kingdom and the ſhortning the times of Perſecution. That they ſhould have the greateſt ſhare in the Reſurrection of the Juſt, which is called the *firſt Reſurrection*, which was the more conſiderable, becauſe the Primitive Chriſtians look'd upon the end of the World as near at hand; and many believed, that thoſe who were Partakers of the firſt Reſurrection ſhould reign with Chriſt a thouſand Years upon Earth. That the Martyrs and ſome other perfect Souls ſhould receive no Hurt or Prejudice from the general Conflagration of the World; when others leſs perfect ſhould be purged by that univerſal Fire from the Droſs they had contracted in

in Life. That Martyrdom ſupplied the Grace conveyed both by Baptiſm and the Holy Euchariſt, and entitled Men to the Benefit of thoſe Sacraments, *viz.* Remiſſion of Sins. The Martyrs had alſo a conſiderable hand in abſolving Penitents, who thro' fear of ſuffering had lapſed into Idolatry, and in reſtoring them to the Communion of the Church.

Q. *Wherein appears the* Reaſonableneſs *and* Happineſs *of chuſing* Martyrdom?

A. In that a Man prefers a future Good infinitely valuable in it ſelf, and eternal as to its duration, before a preſent Satisfaction, which in its own Nature is mix'd and imperfect, as well as ſhort and uncertain in reſpect of its continuance;

Rom. 8.18. *the ſufferings of this preſent time being not worthy to be compared with the glory that ſhall be revealed.* Now this was always in the Account of the wiſeſt Men eſteemed a great piece of Prudence, to part with a little in preſent for a far greater future Advantage. Beſides, God who hath a right in us both by Creation and Redemption, and thereby has power to diſpoſe of us as he pleaſes, has declared he will not endure any Rival, and that we ought to be his

Luke 14. 26, 27. without reſerve. And the *Happineſs* of *Martyrdom* conſiſts in having an Opportunity to give the utmoſt Evidence of a ſincere Love and fervent Affection to our great and mighty Benefactor, in being conform'd to the likeneſs of Chriſt's Sufferings, which were endured purely upon our account; and in acquiring a Title

Rev. 7. 13, 14, &c. Mat. 5. 10. to a degree of Glory ſuperior to what other Saints ſhall be made Partakers of. Which made the bleſſed Martyr St. *Ignatius* profeſs

Epiſt. ad Rom. that, *till the Sentence of Condemnation was paſſed*

ſed upon him, he never began to be a true Diſciple of Chriſt.

Q. *How did the Primitive Chriſtians generally embrace* Martyrdom?

A. With great readineſs and chearfulneſs of Mind; with Comfort and Satisfaction, rejoicing that they were counted worthy to ſuffer for the Name of Chriſt. And not only the Clergy but the Laity, Women as well as Men, young and old, encountred Death with great Fortitude, tho' it was armed with all the variety of Torments that the Malice and Cruelty of their Enemies could invent.

Q. *To what* Cauſes *may we attribute this great* Courage *and* Reſolution *of the Primitive Chriſtians?*

A. Next to the plentiful Effuſion of ſupernatural Grace upon ſuch Occaſions; the great *Pietty* and *Virtue* of their *Lives* might be a proper Foundation for this Chriſtian Confidence. They were not only innocent but *extremely mortified*; they kept their Minds free from Guilt; and inured their Bodies to Hardſhips and ſevere Uſage, and never ſoftned themſelves with the Pleaſures aad Diverſions of the Age. They had a *lively ſenſe of the Rewards* of the next Life, with which the Sufferings of this are not to be compared. Their Minds were inflamed with *great Love* to their Lord and Maſter *Jeſus Chriſt*, whoſe *Blood* was yet warm, and whoſe Sufferings for their ſakes were freſh in their Memories. Beſides many of the Rich in times of Perſecution reduced themſelves to a *Voluntary Poverty*, diſtributing what they had among the Poor, that they might be in a readineſs for *Martyrdom*. But the *wonderful*

manner

manner ſometimes of bearing their Torments; as the *burning* of their *Bodies* without a *Shreek*, and their rejoicing in the midſt of Flames, muſt be attributed to the wonderful Work of God, either in taking away the great ſenſe of Pain from the *Holy Martyrs* in the time of their Execution; or by giving them ſuch a lively Senſe and aſſured Proſpect of their Reward, as made the moſt exquiſite Torments ſupportable to them. And we may reaſonably ſuppoſe when Women and Children deſpiſed the *Croſs*, the *Rack*, and *wild Beaſts*; that they were ſupported with particular Aſſiſtances from that good God, *who will not ſuffer us to be tempted above what we are able, or with the temptation will find a way for us to eſcape, that we may be able to bear it.*

1 Cor. 10. 13.

The PRAYERS.

I.

For a readineſs to forſake all for Chriſt.

GRant, O Merciful God, that as thy Holy Apoſtle St. *James* leaving his Father and all that he had without delay, was obedient unto the calling of thy Son Jeſus Chriſt, and followed him; ſo I forſaking all worldly and carnal Affections, may be evermore ready to follow thy holy Commandments thro' Jeſus Chriſt our Lord. *Amen.*

II.

For Contentedneſs in a mean Condition.

ALmighty God, who in thy wiſe Providence haſt conſtituted ſeveral Ranks and Qualities of Men, that they might mutually aſſiſt to the ſupport of each other. Teach me to be con-

tent with the Station wherein thou haſt been pleaſed to place me, honeſtly and diligently to diſcharge the Duties of my Calling; without anxiety to depend upon thy Bleſſing for the Succeſs of my lawful Endeavours. That however contemptible my Profeſſion may be in the Eyes of Men, my Fidelity and Induſtry may be acceptable in thy Sight: That they may bring me in the return of a convenient Subſiſtence and Proviſion for my Family in this Life; and in the next the Reward thou haſt promiſed to all that truly love and fear thee, thro' the Merits of Jeſus Chriſt. *Amen.*

III.

For the Government of Zeal.

GRacious God, who by the Precepts of the Goſpel, and by the Example of the bleſſed *Jeſus* haſt taught us the Art of governing our Paſſions; Let not the ſpecious pretence of Zeal for thy Service, betray me to any unreaſonable Heats; but leſs to ſuch Actions as thou haſt forbidden: Let not any difference in Religion deſtroy in me that Charity which is a peculiar mark of thy Diſciple; but teach me to compaſſionate thoſe that are in Error, and to pity thoſe Prejudices which have ſo unhappily miſled them. Grant that with Meekneſs and Moderation, I may endeavour their Recovery, if peradventure God will give them Repentance to the Acknowledgment of the Truth: Make me ready to exerciſe all Acts of Kindneſs to their Perſons, and to implore thy Grace in their behalf, which is able to ſubdue the moſt inveterate Errors; that tho' they continue Enemies to thy Truth, I may never ſacrifice my Patience and Meekneſs; but by a continuance

tinuance in well-doing wait for Glory, Honour, and Immortality, thro' Jeſus Chriſt our Lord. *Amen.*

IV.

For the Grace of Martyrdom.

O Bleſſed Jeſus, who for my ſake didſt endure the moſt painful and ſhameful Death of the Croſs; let the ſenſe of this mighty Love ſo conſtantly inflame my Soul, that, whenever thy Providence ſhall make it my Duty, I may readily and chearfully embrace Death, tho' armed with the utmoſt Terror, rather than forſake thee. Grant that I may rejoice in ſuch a happy occaſion of teſtifying the ſincerity and fervour of my Affection towards thee, of ſhewing that thou art the Delight of my Soul, that I not only prefer thee before all the Pleaſures and Satisfactions of Life, but that the Torments and Pains of a violent Death are not able to ſeparate me from thee. Inſpire me with Courage and Reſolution from above, that no Difficulties nor Dangers may affright me from thy Service, and that the apprehenſion of them may never tranſport me beyond the Bounds of Chriſtian Decency and Moderation, *Whither ſhall I go? thou haſt the Words of eternal Life.* Oh! let the firm belief of the immortal Joys and glorious Rewards thou haſt prepared for thoſe that ſuffer for thee, ſupport me under all the Cruelties of the moſt mercileſs Perſecutors. Let the Examples of thy Holy Martyrs, who *had trial of cruel Mockings and Scourgings, of Bonds and Impriſonments, who were ſtoned, who were ſawn aſunder, and ſlain with the Sword; of whom the World was not worthy,* ſtir me up to Patience and Fortitude, that I may be

be a follower of them *who thro' Faith and Patience inherit the Promiſes.* Make me careful to do thy holy Will, that I may have Comfort and Joy in ſuffering for it. Grant this, O bleſſed Lord, who diedſt for me, and roſeſt again, and now ſitteſt at the right Hand of the Father to intercede for me, and all thy faithful Diſciples. *Amen.*

CHAP. XXIX.

St. Bartholomew. Auguſt 24.

Q. *WHat* Feſtival *does the Church celebrate this Day?*

A. That of St. *Bartholomew* the Apoſtle.

Q. *Was he one of the twelve* Apoſtles?

A. Yes; the *Evangelical* Hiſtory is moſt expreſs and clear as to that matter. But he being no farther taken notice of, than the bare mention of his Name, many both anciently and of latter times, have ſuppoſed that he lay concealed under the Name of *Nathanael*, one of the firſt Diſciples that came to Chriſt. Mat. 10. 3. John 1. 47.

Q. *Why are* Nathanael *and* Bartholomew *thought to be the ſame* Perſon *under two different Names?*

A. Becauſe as St. *John* never mentions *Bartholomew* in the number of the *Apoſtles*; ſo the other two Evangeliſts never take notice of *Nathanael:* And as in St. *John*, *Philip* and *Nathanael* are joined together in their coming to Chriſt; ſo in the reſt of the Evangeliſts *Philip* and

and *Bartholomew* are conſtantly put together; and afterwards we find them joint Companions in the Writings of the Church.

Q. *What renders this* Matter *ſtill more probable?*

John 21. 1, 2. A. That *Nathanael* is particularly reckon'd up with the other Apoſtles, to whom our Lord appeared at the Sea of *Tiberias* after his Reſurrection, where there were together *Simon Peter*, *Thomas*, and *Nathanael* of *Cana* in *Galilee*, and the two Sons of *Zebedee*, and two other of his Diſciples, who were probably *Andrew* and *Philip*.

Q. *How does it appear, that by* Diſciples *is here meant* Apoſtles?

A. Partly from the Names of thoſe that are reckon'd up; partly becauſe 'tis ſaid, that *this* V. 14. *was the third time that* Jeſus *appeared to his Diſciples:* It being plain, that the two foregoing Appearances were made to none but the *Apoſtles*. Beſides, if *Nathanael* had not been one of the twelve already, no tolerable Reaſon can be given, why he who was ſo eminently qualified, was not pitch'd upon to fill up the place of *Judas*.

Q. *What ſignifies the word* Bartholomew?

A. It imports a relative Capacity, either as a Son or a Scholar, rather than a proper Name. As a Son, it denotes his being born of *Tholmai:* As a Scholar, it may relate to him as a Diſciple of ſome particular Sect among the *Jews*; and among ſeveral other Inſtitutions of that nature, ſome learned Men reckon the *Tholmæans* from *Tholmai*, of which Order *Nathanael* ſeems to have been; and hence called *Bartholomew*, the Son or Scholar of the *Tholmæans*. And many of the

the Learned concur in the Opinion, that it is the ſame Perſon under two Names, the one proper, the other relative.

Q. *What is the chief thing* objected *in this Matter?*

A. What was anciently hinted by St. *Auſtin*, that 'tis not probable that our Saviour, who deſigned to confound the Wiſdom of the World, by the Preaching of illiterate Men, would chuſe *Nathanael*, a Doctor of the Law, to be one of his Diſciples.

Q. *How is this* Objection *anſwer'd?*

A. That it equally lies againſt St. *Philip*, for whoſe Skill in the Law and the Prophets there is as much evidence in the Hiſtory of the Goſpel, as for that of *Nathanael*; and it may be ſtill urged with greater Force againſt St. *Paul*, who was conſiderable not only for his Skill in the *Jewiſh* Law, but famous alſo for the Advantages of Humane Learning.

Q. *What* Character *does our Saviour give of him, when* Philip *firſt brought him to our Lord?*

A. That he was a Man of true Simplicity and Integrity; *an Iſraelite indeed, in whom was no Guile*; no Art of Hypocriſie and Deceit. John 1. 47.

Q. *Wherein appears the* Simplicity *of his Mind?*

A. In that when he was told of *Jeſus*, he did not object againſt the Meanneſs of his Original, the low condition of his Parents, the narrowneſs of their Fortunes; but only againſt the place of his Birth, which could not be *Nazareth*, the Prophets having foretold he ſhould be born at *Bethlehem*; and yet he was not ſo far carried away with this popular Prejudice, 1. 46.

as not to enquire farther concerning our Saviour;
John 1. 49. and when he was ſatisfied he was the *Meſſiah*, he preſently owns him for ſuch, calling him the *Son of God*, and the *King of Iſrael.*

Q. *Whither is it thought this* Apoſtle *travelled to propagate Chriſtianity?*

A. As far as *India*, that part of it that lies next to *Aſia*; for as *Euſebius* relates, when *Pantænus*, a Man famous for Philoſophy as well as Chriſtianity, deſiring to imitate the *Apoſtolical* Zeal in propagating the Faith, travelled as far
Euſeb. lib. 5. c. 10. as *India* it ſelf; there, among ſome that yet retained the Knowledge of Chriſt, he found St. *Matthew*'s Goſpel written in *Hebrew*; left there, as the Tradition was, by St. *Bartholomew*, one of the twelve Apoſtles, when he preached Chriſtianity to thoſe Nations.

Q. *What farther Account is there of him?*

A. That he returned from thence to the more *Northern* and *Weſtern* parts of *Aſia*, inſtructing the People of *Hierapolis* in the Doctrine of the Goſpel; from thence he went into *Lycaonia*, where he employed himſelf upon the ſame account. And at laſt removed to *Albanople* in *Armenia* the *Great*; where endeavouring to reclaim the People from Idolatry, he was by the Governour of the Place put to Death.

Q. *How did he ſuffer* Martyrdom?

A. He was *Crucified*, ſome ſay, with his Head downward; others, that he was flea'd, and his Skin firſt taken off; which might conſiſt well enough with his Crucifixion, Excoriation being a Puniſhment in uſe not only in *Egypt*, but among the *Perſians*, next Neighbours to theſe *Armenians*, from whom they might eaſily borrow it. He chearfully bore their cruel uſage,

and

and comforted and confirmed his Chriſtian Converts to the laſt Minute of his Life.

Q. *What may we learn from the Obſervation of this* Feſtival?

A. That a Mind free from Prejudice is the beſt Preparative for the Reception of Truth. That the Nature of Faith doth not require ſuch ſelf-evident Arguments as force an Aſſent, but ſuch as leave room for the Praiſe and Reward of believing. That true Zeal ſtops at no Difficulties, and is frighted by no Dangers, and parts with Life chearfully when the Providence of God makes it our Duty. That Sincerity is abſolutely neceſſary to make our Obedience acceptable to God, and our Converſation valuable among Men; Integrity of Mind being the higheſt Character and Commendation of a good Man.

Q. *What is* Sincerity, *as it reſpects God?*

A. It implies both the Reality of our Intention in God's Service, or our performing it truly for God's ſake, as we pretend to do; and alſo the *uncorruptneſs* of it, or our performing it for his ſake, more than any thing elſe whatſoever; and without any regard to any other Advantages of our own, but ſuch as are allowed by God, and are ſubordinate under him. And the moſt certain Rule to examine our Sincerity by, is the *Integrity of our Obedience.* For he that obeys God in *all Times*, and in *all Inſtances*, cannot but ſerve him with both the Ingredients of *Sincerity*, viz. *Truth* and *Prehemi-nence.*

Q. *What is* Sincerity, *as it reſpects Man?*

A. It implies a Simplicity of Mind and Manners in our Converſation and Carriage one towards another. Not ſeriouſly to advance any

thing contrary to the true Senſe of our Minds, by our Words or Geſtures. Not to pretend to greater Love and Kindneſs for our Neighbour than we really feel. In ſhort, 'tis to ſpeak as we think, to do what we pretend and profeſs, to perform what we promiſe, and really to be what we would ſeem and appear to be.

Q. *What is the beſt Method to attain that Sincerity which is ſo neceſſary in God's Service?*

A. To conſider that all our Religious Actions are of no value in the ſight of God, except they are performed with a reſpect to his Authority, and out of Obedience to his holy Will; and that by deſigning other By-ends, as our own Profit, or the Praiſe of Men, we loſe our Title to that Reward which he has promiſed. To poſſeſs our ſelves likewiſe with the Apprehenſion
Prov. 5. 21. of God's Preſence always with us; that *all our ways are before the Eyes of the Lord*, and that *he pondereth all our goings*. Which with devout Prayer for his Aſſiſtance, will keep us upright before him.

The PRAYERS.

I.

For the Preſervation of true Faith in the Church.

O Almighty and Everlaſting God, who didſt give to thy Apoſtle *Bartholomew* Grace truly to believe and to preach thy Word; Grant, I beſeech thee, unto thy Church to love that Word which he believed, and both to preach and receive the ſame, through Jeſus Chriſt our Lord. *Amen.*

II. Al-

II.

ALmighty and Everlaſting God, Heavenly Father, I give thee humble Thanks, that thou haſt vouchſafed to call me to the Knowledge of thy Grace and Faith in thee; increaſe this Knowledge, and confirm this Faith in me evermore. Give me thy Holy Spirit, that being born again, and made an Heir of Everlaſting Salvation through our Lord Jeſus Chriſt, I may continue thy Servant, and attain thy Promiſes; through the ſame our Lord Jeſus Chriſt, thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

Thankſgiving for being a Chriſtian.

III.

O God, who art the great Searcher of Hearts, who doſt not only require outward Acts of Duty, but the inward Diſpoſition of the Mind! Teach me in all my Religious Actions to have an Eye to thy Authority; to obey thy Laws, becauſe thou haſt enjoined them; to make the ſenſe of my Duty the prevailing Motive of my Piety, and not the Praiſe of Men, nor regard to temporal Advantages. Let me in all times, and in all places, have a reſpect to all thy Commandments, that no Privacy or Retirement may encourage me to offend thee, that no Loſſes nor Croſſes may hinder me from doing or ſuffering thy bleſſed Will. Let not my Devotion be made a pretext to cheat and defraud my Neighbour; neither let the Exerciſe of Juſtice and Morality towards Men be a Plea for the neglect of my Duty towards thee. Let my Charity to the Poor never ſerve to cover

For Sincerity towards God.

my Intemperance; nor my Sobriety exempt me from feeding the Hungry, and cloathing the Naked. Make my Life uniform, and of a piece, that the Duties of both Tables may take place in all my Actions, that my great deſign being thy Glory, I may through thy Infinite Mercy be accepted by thee, through Jeſus Chriſt our Lord. *Amen.*

IV.

For Sincerity towards Man.

TEach me, O Lord, in all my Dealings and Intercourſe with others, to exerciſe true Simplicity and Singleneſs of Heart; never to compaſs any Deſign by inſidious Devices and falſe Appearances; not to betray my Neighbour by not performing what I have promiſed. Let me never abuſe Men into a falſe Opinion of themſelves, by repreſenting them better than they are. Let my Tongue be the true Interpreter of my Mind, and my Expreſſions the lively Image of my Thoughts and Affections, and my outward Actions exactly agreeable to my Purpoſes and Intentions; that ſo when the Secrets of all Hearts ſhall be diſcovered at thy dreadful Tribunal, I may not be confounded, O bleſſed Jeſus, with the Workers of Iniquity, who will not be able there to hide themſelves. Grant this, O Lord, for Jeſus Chriſt's ſake. *Amen.*

CHAP.

CHAP. XXX.

St. Matthew. September 21.

Q. WHat Feſtival *does the Church celebrate this Day?*

A. That of St. *Matthew* the Apoſtle and Evangeliſt; who was alſo called *Levi.* Luk. 5. 27.

Q. *What was his* Extraction?

A. Though a *Roman* Officer, yet was he a *Hebrew* of the *Hebrews*; both his Names diſcover him to be of *Jewiſh* Original, and probably a *Galilean.*

Q. *What was his* Trade, *or way of Life?*

A. That of a *Publican*, or *Tollgatherer* to the *Romans*, an Office of bad report among the *Jews.* Mat. 10. 3.

Q. *How was the Office of a* Publican *eſteemed among the* Romans?

A. It was once accounted a place of Power and Credit, and of honourable Reputation, not ordinarily conferr'd upon any but *Roman Knights*; who being ſent into the Provinces to gather the Taxes, employed under them the Natives of the Country, as Perſons beſt skilled in their own Affairs.

Q. *What made this* Office *ſo odious to the* Jews?

A. The Covetouſneſs and Exaction of thoſe that managed it; for having farmed the Cuſtoms of the *Romans*, they griped the People, that they might be able to pay their Rent, and raiſe Profit to themſelves; beſides, this Tribute was not only a Grievance to their Purſes, but an Af-

front to the Freedom of their Nation, a ſtanding Inſtance of their Slavery. And their Brother *Jews* exerciſing this Office, ſtill provoked them more, becauſe it obliged them to converſe frequently with the *Gentiles*, which they held unlawful, and thereby they ſeemed to conſpire with the *Romans*, to entail perpetual Slavery upon their own Nation.

Q. *How did the* Jewiſh *Nation expreſs their abhorrence of the* Publicans?

A. By counting it unlawful to do them any Office of common Kindneſs. Money received of them might not be put to the reſt of a Man's Eſtate, it being preſumed to be got by Violence. They were not admitted as Perſons fit to give Evidence in any Cauſe. They were not only deprived of all Communion in Divine Worſhip, but ſhunn'd in all Affairs of Civil Society, it being eſteemed infamous and unlawful to marry into the Family of any ſuch.

Q. *In what did St.* Matthew's *Office more particularly conſiſt?*

A. In gathering the Cuſtoms of all Merchandize that came by the Sea of *Galilee*, and the Tribute that Paſſengers were to pay that went by Water, for which purpoſe the Office was kept by the Sea-ſide. And here it was that *Mat-*
Mat. 9. 9. *thew* ſate at the *Receipt of Cuſtom*, when our Saviour called him to be a Diſciple.

Q. *Is it probable he had any* Knowledge *of our Saviour before he was called?*

A. Yes; living at *Capernaum*, the place of *Chriſt*'s uſual Reſidence, where his Miracles and Sermons were frequent, he might in ſome meaſure be prepared to receive the Impreſſions which our Saviour's Call made upon him.

Q. *What*

Q. *What made St.* Matthew's *Compliance with our Saviour's Call ſo very valuable?*

A. In that he exchang'd rich and plentiful Circumſtances, and a gainful Trade, for Poverty and Hardſhip; quitting whatever the World counts dear, and preferring the Attendance upon the *Son of Man*, who had not where to lay his Head, before all the Advantages of Intereſt and Relations.

Q. *Wherein appeared his great* Contempt *of the* World?

A. Not only in quitting a plentiful Eſtate in order to become our Saviour's Diſciple, but in the great Abſtemiouſneſs he exerciſed in the remaining part of his Life; refuſing to gratifie himſelf with the ordinary Conveniences, as well as with the Pleaſures of it; his common Diet being nothing but *Herbs* and *Roots*, Seeds and Berries.

Q. *How did he expreſs his* Satisfaction *in becoming our Saviour's Diſciple?*

A. By entertaining our Saviour and his Diſciples at a great Dinner at his own Houſe, whither he invited all his Friends, eſpecially thoſe of his own Profeſſion; piouſly hoping, that they alſo might be influenced by our Saviour's Converſe and Company.

Q. *What may we learn from our* Saviour's *Converſing ſo familiarly with the worſt of Men, which gave ſuch Offence to the* Phariſees?

A. That the greateſt Sinners are Objects of our Pity rather than Contempt; and that we ought not to grow faint in our Endeavours for their Converſion, as long as the wonderful Patience of God bears with them. That our Company is moſt ſuitable where the Neceſſities of Souls

Souls do require it. And that in order to reclaim Sinners, we ought to prefer Acts of Mercy and Charity, before all Ritual Obſervances, and the nice Rules of Perſons converſing with one another.

Q. *Wherein appeared that* Humility *for which St.* Matthew *was remarkable?*

A. In that when the other *Evangeliſts* deſcribing the *Apoſtles* by pairs, conſtantly place him before St. *Thomas*, he modeſtly places himſelf after him. And when the reſt of the *Evangeliſts* record the Honour of his Apoſtleſhip under the Name of *Matthew*, but ſpeak of his former ſordid Courſe of Life, under that of *Levi*, he himſelf ſets it down, with all its Circumſtances, under his own proper and uſual Name.

Mark 2. 14. Luke 5. 27.

Q. *Tho' St.* Matthew *continued with the reſt of the* Apoſtles *till after our Lord's* Aſcenſion, *what became of him then?*

A. For the firſt *eight* Years he preached up and down *Judæa*, endeavouring to convert his Brethren the *Jews* to the *Faith* of Chriſt. And when he betook himſelf to the propagating the Goſpel among the *Gentiles*, *Æthiopia* is generally aſſigned as the Province of his *Apoſtolical* Miniſtry; where by preaching and working Miracles he mightily triumph'd over Error and Idolatry. In which Country 'tis moſt probable he ſuffered *Martyrdom*, but by what kind of Death 'tis altogether uncertain.

Q. *How was he qualified to write his* Goſſpel?

A. By being an Eye-witneſs of the Life and Actions of our bleſſed Saviour, and by being free from thoſe Temptations which prevail upon Men to impoſe upon others.

Q. *When*

Q. *When and upon what Account did St.* Matthew *write his* Goſpel?

A. While he was in *Paleſtine*, about eight Years after the Death of our Saviour, at the intreaty of the *Jewiſh* Converts, and as *Epiphanius* tells us, at the Command of the Apoſtles. And being deſigned for the uſe of his Countrymen, he writ it in the *Hebrew* Language, as is generally aſſerted by all Antiquity. It was very quickly tranſlated into *Greek*, ſome attributing it to St. *John*, others to St. *James the Leſs*; the *Apoſtles* approved the Verſion, and the Church has received it as *Authentick*.

Irenæ. lib. 3. cap. 1. Cyril Hier. catech. 14. §. 8. Euſeb. lib. 3. c. 24, 39. Lib. 6. c. 25.

Q. *What may we learn from the Obſervation of this* Feſtival?

A. That there is Mercy for the worſt of Sinners, if they forſake their evil Ways, and become obedient to that Call, which their own Conſciences, and the Exhortations of God's Miniſters ſo frequently ſound in their Ears. That true Repentance conſiſts in ſuch a change of the Heart as produces ſuch Actions as are agreeable to God, and avoids ſuch whereby we have formerly offended him. That Poverty and Want are chearfully to be embraced when they lie in the way of our Duty. That it may be ſometimes adviſable to puniſh our paſt Extravagancies by forbearing the ordinary Conveniences and Accommodations of Life. That if we would enter into the true Spirit of this *Feſtival*, we ſhould imitate that Humility, and Contempt of Riches, which was ſo remarkable in this bleſſed *Apoſtle*. That we ſhould keep our Minds free from Covetouſneſs, and raiſe them above the World, the moſt dangerous Enemy to our Salvation.

Q. *Wherein*

Q. *Wherein conſiſts the* Nature *of* Covetouſneſs?

A. In an immoderate craving, and love of Riches; which ſhews it ſelf in an eager and unſatiable deſire after the things of this World, tho' we employ no indirect means to obtain them; but is then compleat, when we uſe any unlawful and diſhoneſt ways to grow rich, and are anxious to acquire the good things of this Life, even tho' we neglect thoſe which are infinitely more valuable. When we are ſordid, and cannot find in our Hearts to enjoy what we poſſeſs; or if we do, ſpend it upon our Luſts, and never ſuffer thoſe who are in want to ſhare with us. When we make *Gold* our *Confidence*, and truſt in it as our chief Happineſs.

Q. *What are the miſchievous* Effects *of this* Vice, *which our* bleſſed Apoſtle *entirely conquered?*

A. It alienates the Mind from God, and takes Men off from the Care of their Souls; we can-
Luk.16.13. not *ſerve God and Mammon.* It obſtructs all thoſe Paſſages thro' which the Conſideration of Religion ſhould enter into our Thoughts: It is the Parent of moſt of the Fraud and Injuſtice, Cruelty and Oppreſſion, Falſhood and Perjury, that is committed in the World. It makes Men fail in the Hour of Temptation, ſo that when they ſhould quit all for the ſake of Religion they go away ſorrowful, becauſe they have great Poſſeſſions. It is very apt to blow us up with Pride, and to make us over-value our ſelves; and by the ſame Reaſon inclines us to deſpiſe and contemn thoſe who want the ſame Advantages. It does but too frequently adminiſter to Intemperance and unlawful Pleaſures, and is made inſtrumental in

in gratifying ſome irregular Paſſion that governs our Minds.

Q. *Whence appears the* Unreaſonableneſs *of this Vice?*

A. In that 'tis an endleſs and inſatiable Appetite, and conſequently can never attain that Contentment and Satisfaction it propoſes. Beſides, it purſues Happineſs by falſe Meaſures, for this do's not conſiſt in abundance; and tho' the Luxury of Life is boundleſs, yet the Neceſſaries and Conveniencies of it lie within a ſmall compaſs. Great Riches are ſo far from prolonging our Lives, that they rather ſhorten them, either by Labour and Care in getting them, by Anxiety and tormenting Cares in keeping them, or by Trouble and Vexation in loſing them; they neither make us better nor wiſer, but are dangerous to our Vertue, and tempt us to play the Fool. They cannot preſerve us from Contempt or Misfortunes, from Diſeaſes or Pains; they neither make our Friends more faithful, nor our Children more dutiful, neither can they afford us any Comfort, when we ſtand moſt need of it, at the Hour of Death. But we muſt give a ſtrict Account at the Day of Judgment, both how we have got them, and how we have uſed them.

Q. *What is the beſt* Means *to overcome this* Vice?

A. To employ our chief Care and Solicitude about the things of the next Life, becauſe Great in themſelves, and of an eternal duration. To put our Truſt and Confidence in God, who has promiſed, if we *ſeek his Kingdom and the Righteouſneſs thereof, all theſe things ſhall be added unto us.* To be content with ſuch things as we have, and to rely upon Providence by the uſe of Mat. 6. 33.

juſt and lawful means, to increaſe them as he ſhall think fit. To conſider the uncertainty of Riches, that they make themſelves Wings and fly away; and that we can by no humane means ſecure the enjoyment of them. That if we could fix them, yet that Life is always upon the wing, and when we have heaped up Riches, we cannot tell *who ſhall gather them.* To be charitable in ſome meaſure to the proportion of what we have received, to be rich in good Works, and ready to diſtribute.

Pſal. 39. 6.

The PRAYERS.

I.

Againſt Covetouſneſs.

O Almighty God, who by thy Bleſſed Son didſt call *Matthew* from the *Receipt of Cuſtom* to be an Apoſtle and Evangeliſt: Grant me Grace to forſake all covetous Deſires, and inordinate Love of Riches, and to follow the ſame, thy Son Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, one God, World without end. *Amen.*

II.

For the increaſe of Chriſtian Vertues.

Almighty and everlaſting God, give unto me the increaſe of Faith, Hope, and Charity; and that I may obtain that which thou doſt promiſe, make me to love that which thou doſt command, thro' Jeſus Chriſt our Lord. *Amen.*

III.

Againſt Covetouſneſs.

Almighty and moſt Gracious God, in all my Paſſage through this World, and my manifold Concerns in it, ſuffer not my Heart to be too

too much ſet upon it. Let not my purſuit of temporal things rob me of that time which ought to be employ'd in the Concerns of my Soul, nor divert me from the ſerious Thoughts of the World to come. Let not the Cares of this Life, nor the Importunity of Buſineſs, make me neglect divine and ſpiritual Imployments, nor diſturb me in the performance of them. Make me charitable to thoſe that are in Want, willing to diſtribute, and ready to communicate to the Neceſſities of my Brethren. Let me eſteem no Loſs comparable to that of Innocence, and of a good Conſcience, nor harbour any Fear like that of thy Diſpleaſure, and of the intolerable and eternal Pains of Hell-fire. Let thy Laws, O my God, direct all my Steps in my greateſt Dangers; and make me more ſtudious in all my Councils of what is lawful for me, than of what ſeems ſerviceable and advantageous to my worldly Circumſtances. Let me never ſtoop to any Sin in hopes to advance or preſerve thoſe Riches which thy Bounty has beſtowed upon me, that my Mind being purg'd from all covetous Affections, my great Care may be to provide for Eternity, and to lay up a Treaſure in Heaven which faileth not: That when my Body ſhall tumble into Duſt, my Soul may be received into thoſe eternal Manſions of Glory, which thou haſt prepared for all that love and fear thee, thro' Jeſus Chriſt our Lord. *Amen.*

IV.

O Lord God, who reſiſteſt the proud and giveſt Grace to the humble; endue me with ſuch Humility of Soul, and Modeſty of Behaviour; that my Looks may not be proud, nor my Thoughts

B^p *Taylor.* For Humility.

Thoughts arrogant, nor my Deſigns ambitious; but that being reſtrained from all Vanity and Pride, and my Affections weaned from a great opinion and Love of my ſelf; I may truſt in thee, follow the Example of my bleſſed Maſter, and receive thoſe Promiſes thou haſt made in our Lord and Saviour Jeſus Chriſt. *Amen.*

CHAP. XXXI.

St. Michael and all Angels. September 29.

Q. WHat Feſtival *does the Church this Day celebrate?*

A. That of St. *Michael* and *all Angels.*

Q. *What Account have we from Scripture of St.* Michael?

Dan. 10. 13. *A.* That he was an *Arch-angel*, that preſided over the *Jewiſh* Nation, (ſtiled one of the *chief Princes*,) as other Arch-angels did over the *Gentile* World, as is evident of the Kingdom of *Perſia*, and the Kingdom of *Greece*, from *Daniel*; that he had an Army of *Angels* under his Command and Conduct, that he fought with the *Dragon*, or *Satan* and his Angels, and that contending with the Devil, he diſputed about the Body of *Moſes.*

Rev. 12. 7.

Jude 9.

Q. *What does the Fight mentioned in the* Revelation *of St.* Michael *and his* Angels, *againſt the* Dragon *and his* Angels, *moſt probably ſignifie?*

Grot. Ham. *A.* Some great Authors refer it to the Conteſt that

that happen'd at *Rome*, between St. *Peter* and *Simon Magus*; when that Apoſtle by the efficacy of his Prayers entirely prevailed againſt the ſeducing Arts of that *Magician*. Others Underſtand by it, thoſe violent Perſecutions the Primitive Church laboured under more or leſs for *Three Hundred* Years, and which happily ceaſed when the Powers of the World became Chriſtian. Mede. It is generally agreed that it denotes ſome eminent Victory of the Chriſtian Church, by the aſſiſtance of theſe miniſtring Spirits, over the Power and Malice of the Devil and his Inſtruments; who ſet themſelves with all their might to perſecute and deſtroy it.

Q. *To what former Diſputes does this* Fight *of the good and bad* Angels *ſeem to allude?*

A. To the Expulſion of *Lucifer*, and the rebellious Angels from the Preſence of God. It being very credible that God ſhould make uſe of ſome of his heavenly Hoſt to drive thoſe from his bleſſed Manſions, who had made themſelves the juſt Objects of his Wrath. And upon this Account it may be thought that the *Prince* of thoſe Angels that fought againſt *Satan*, obtained the Name of *Michael*, which in the *Hebrew* ſignifies, *who is as God*; in that he ſuppreſſed the Arrogancy of *Lucifer*, who went about to make himſelf in ſome ſenſe equal with God.

Q. *What is ſuppoſed to be the Conteſt about the Body of* Moſes?

A. Some think the Controverſie was about reedifying the Temple, and reſtoring the Service of God among the *Jews* at *Jeruſalem*; and that Ham. this in a figurative ſenſe may as fitly be ſtil'd the *Body of Moſes*, as the Chriſtian Church, or aſſembling of Chriſtians for the Service of *Chriſt*,

Jude v. 9. is called the *Body of Chriſt*; and for proof of this is urged, that the paſſage of St *Jude* is cited Zech. 3. from the Prophecy of *Zachariah*, where this matter is treated of. Others take the Body of *Moſes* in a literal ſenſe, and are of the Opinion that St. *Michael* by the Order of God hid the Body of *Moſes* after his Death, and that the Devil endeavoured to diſcover it, as a fit means to entice the People to Idolatry by a ſuperſtitious Worſhip of his *Relicks*.

Q. *What is particularly obſervable in the manner of St.* Michael's *Conteſt with the Devil?*

A. That notwithſtanding he might have ſaid a great deal of Evil juſtly of him, yet he would not uſe any reproachful Words, any Bitterneſs Jude ver. 9. or Execration againſt him, but ſaid *the Lord rebuke thee.*

Q. *What ſhould this* teach *us?*

A. It ſhould make all Men, but eſpecially thoſe who are as *Angels of God* in the Church, aſhamed and afraid, particularly in Controverſies of Religion, to uſe Railing and injurious Reflections; ſince ſuch opprobrious Language neither becomes the Nature of their Office nor their Character as Chriſtians.

Q. *What is meant by the word* Angel?

A. In a general ſenſe it ſignifies no more than a Meſſenger, or Embaſſador employ'd upon another's Errand; but in Scripture, and in common way of ſpeaking, it is taken for a Celeſtial Spirit, a divine ſort of a Meſſenger made and employed by and under God.

Q. *What proof is there of the Exiſtence of* Angels?

A. The general Conſent and Tradition of Mankind concerning it, and their Miniſtry about us;

us; confirmed by the clear and expreſs Teſtimony of Scripture, which gives us an Account of their appearing to the *Patriarchs* and holy Men of old.

Q. *Are* Angels *pure Spirits?*

A. 'Tis the moſt current Opinion of the Chriſtian Church, and ſeems moſt agreeable to Scripture, that *Angels* are pure Spirits, without any thing that is material and corporeal belonging to them; but yet ſo that they have a Power to aſſume thin and airy Bodies, and can when they pleaſe appear in humane Shape, as they are frequently in Scripture ſaid to have done.

Q. *Have not ſome kind of* Bodies *been attributed to* Angels?

A. Not only the ancient *Philoſophers*, but ſome of the Primitive *Fathers*, were of this Opinion; and they made them to conſiſt of the pureſt and fineſt Matter, which they call *Ætherial*; grounding this Conjecture upon a pious belief, that it is the peculiar Excellency and Prerogative of the Divine Nature, to be a pure and ſimple Spirit, wholly ſeparate from Matter.

Q. *What are the* Properties *of good* Angels?

A. They are ſaid in Scripture to *excel in Strength*, to be endowed with great *Knowledge* and *Wiſdom*, to be eminent for *Purity* and *Holineſs*; whence the Title is given them of the *Holy Angels*. Beſides, they are repreſented as *full of Wings*, to denote the great *Activity* and *Swiftneſs* of their Motions. And their Office conſiſts in conſtantly attending upon the great and glorious King of Heaven and Earth, expecting his Commands, and ready to execute his Will.

Pſal. 103. 20. 2 Sam. 14. 17, 20. Mat. 25. 31.

Q. *Wherein conſiſts the* Miniſtry *of good* Angels?

A. In declaring upon occaſion the Mind and Will of Chriſt to his Church; for thus moſt of the Divine Meſſages were conveyed to the *Prophets*; and there are frequent Inſtances of it in the New Teſtament; as in the Caſe of St. *John Baptiſt*'s Birth, the *bleſſed Virgin*'s Conception, our *Saviour*'s Birth and Reſurrection. In guarding and defending us from outward Dangers, and from the Fury of evil Spirits; either by removing ſuch evil Accidents from us, as in the courſe of neceſſary Cauſes muſt have befallen us; or by diverting the evil Intention of our Enemies againſt us; and ſometimes by forewarning us of approaching Danger, by ſome external Sign, or unaccountable Impreſſion upon our Fancies. And when we are beſet by evil Spirits, they either aſſiſt us in our Conflicts with them, or chace them away from us when we are no longer able to withſtand them.

Luke 1. 13, 31.
Luke 2. 10.
Pſal. 91. 11, 12.
34. 7.
Gen. 19.
ib. 32.

Q. *What has been the general* Opinion *of Mankind about* Guardian *Angels?*

A. There was a common Opinion among the *Heathens*, and a conſtant Tradition among the *Jews*, that every Man, at leaſt every good Man, had a *Guardian Angel* appointed him by God, to take a ſpecial Care of him and his Concerns both Spiritual and Temporal; and we find the beſt Men among the *Jews* did at leaſt believe the *common Miniſtry* of good Angels about good Men, and their more eſpecial Care of *particular Perſons*, upon particular and great Occaſions, as is plain in *Abraham* and *David*. And this Tradition of the *Jews* ſeems to be confirmed and approved by our *Saviour*, in that Caution he gives

Gen. 24. 40.
Pſal. 34. 7.
91. 11, 12.

gives us, *Not to deſpiſe one of theſe little ones*; Mat. 18. 10.
becauſe *in Heaven their Angels always behold the Face of his Father*; and the firſt Chriſtians ſeemed to be of the ſame Mind, when being told that *Peter* was at the Door, they ſaid it was his *Angel*, thinking that he himſelf was faſt Act. 12. 15.
in Priſon; for which Saying there could be no Reaſon, had there not been a current Opinion among them of *Guardian Angels*: And their Heb. 1. 14.
being ſent forth to miniſter to them that ſhall be Heirs of Salvation, ſuppoſes them to be ready at hand to do all good Offices to good Men.

Q. *How are the good* Angels *farther employ'd about good Men?*

A. Being peculiarly preſent in the Publick 1 Cor. 11.
Aſſemblies of God's Worſhip, they aſſiſt good 10.
Men in the diſcharge of their Religious Offices. And at the Hour of Death they ſtand by them in that great Conflict, and convey their ſeparated Spirits into the Manſions of the Bleſſed, which is confirm'd by our Saviour, when he tells us upon *Lazarus*'s Death, that *he was carried by* Luke 16.
Angels into Abraham's *boſome*. Beſides, at the 22.
Day of Judgment they ſhall be great Inſtruments of the Reſurrection of their Bodies, and the Re-union of them to their Souls; as our Mat. 13.
bleſſed *Saviour* declares in St. *Matthew*. 39, 49.

Q. *Wherein doth the* Miniſtry *of bad* Angels *conſiſt?*

A. In trying and exerciſing the Righteous, as Job 1. & 2.
was the Caſe of *Job*, and the Church of *Smyrna*; Rev. 2. 10.
in puniſhing the Wicked, as was the Caſe of *Saul* 1 Sam. 16.
and *Ahab*; and in executing Vengeance on them 14.
in another World. They ſet themſelves in Op- 1 King. 22
poſition to the Glory of God, and the Salvation 20, &c.
of Mankind; tho' they are reſtrained in the Ex-

ercise of their Power; beyond which they cannot exert it without divine Permission.

Q. *If good* Angels *are appointed by God to be ministring Spirits, and are so ready to help us, ought we not to* worship *them?*

A. We may reasonably conclude from the Nature of their Employment, that we ought not to worship them, since they minister to us; and in this seems to lye the Force of the Angel's Reasoning in the *Revelations*, where he forbids St. *John to worship him because he was his Fellow-Servant.* Besides, it is severely reproved by
Col. 2. 18. St. *Paul, let no Man deceive you in a voluntary Humility, and worshipping of Angels, not holding the head.* The Scripture directing us to the Mediation only of one Mediator between God and Man, *viz.* the Man *Christ Jesus.*

Q. *Why do we celebrate this* Festival?

A. To express our Thankfulness to God for those many eminent Advantages that the *Christian Church* has obtained, by the Ministry of the *Holy Angels*, over the Power and Malice of the *Devil*, and those mischievous Instruments he has employ'd to destroy it.

Q. *What Instructions does the Fidelity and Zeal of St.* Michael *offer to the* Governours of the Church; *who are as Angels of God?*

A. That it is not enough to discharge their Duty by living well themselves; but that besides the Care of their own Conduct, they are obliged to watch over the Conduct of others: And with Boldness and Courage to oppose all profane Contemners of Religion, those Rebels that are at defiance with God, be their Quality and Power never so great and terrible.

Q. *What*

Q. *What may we learn from the Obſervation of this* Feſtival?

A. To adore the Wiſdom and Goodneſs of God, in appointing ſuch excellent and glorious Beings to miniſter to our Salvation; and to be thankful to him for the inviſible Aid and Protection we receive from them. To comfort our ſelves againſt the Vigilancy and Power of the *Devil*, with the aſſur'd aſſiſtance of *good Angels*, who are as powerful and forward to do us good, as the others are malicious and buſie to do us miſchief. To behave our ſelves with great Gravity and Reverence in the Publick Worſhip of God, becauſe thoſe excellent Beings attend to obſerve our outward Carriage and Deportment. To imitate their example in ſerving God, with the ſame Readineſs and Diligence, with the ſame Chearfulneſs and Zeal that they do in Heaven. To condeſcend to the meaneſt Services for the good of others; eſpecially with all our might to help forward the Salvation of our Neighbour. Never to deſpiſe any good Man, be his Circumſtances never ſo mean, becauſe he is dear to God, and under the peculiar Care of the *Holy Angels*. To ſecure their Miniſtry to our ſelves, by continuing ſound and holy Members of the *Catholick Church*, who are the declar'd *Heirs of Salvation*.

Q. *What may all Chriſtians learn from the* Behaviour *of St.* Michael?

A. To avoid the ſcandalous and unchriſtian Practice of *Evil-ſpeaking*, the Seed of all Evil, and the Peſt of Civil Society, which we are ſo apt to fall into, and yet find it ſo hard to repent of, by Reaſon of the Difficulty of making ſuch Reparations as are neceſſary upon ſuch occaſions.

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Q. *Wherein conſiſts the* Nature *of* Evil-ſpeaking?

A. In divulging any Ill we hear or know concerning our Neighbour, whether true or falſe, whereby his good Name is impaired by our Words or Actions. For a motion of the Head or Hand, a ſmile or caſt of the Eye, is capable of tarniſhing the brighteſt Reputation; nay, even Silence it ſelf, if it appears affected and myſterious, ſhall be as effectual to that purpoſe as the moſt envenomed *Satyr*. If the Matters we object againſt him are falſe, or doubtful and uncertain, 'tis Calumny or Slander; if the Evidence we proceed upon be not ſufficient, 'tis *raſh Judgment*; and a proneneſs to blame and condemn others, is *Cenſoriouſneſs*.

Q. *But may we not ſpeak that* Evil *of our Neighbour, which we know certainly to be true?*

A. I think, except ſome Inſtance of *Juſtice* or *Charity* require it, we ought not to expoſe our Neighbour's real Faults; becauſe we are not willing that all that is true of our ſelves ſhould be expoſed to publick view; and 'tis contrary to that Love we owe to our Neighbour, which ſhould make us ready to cover and conceal all things that are defective in him, and which, if known, may tend to leſſen that good Name and Reputation he has in the World.

Q. *How is this* Vice *condemn'd in* Scripture?

A. The Scriptures place it in the company of
Mat. 15.19, the worſt of wicked Actions. *Out of the Heart*, ſays our Saviour, *proceed evil Thoughts, Murthers, Adulteries, falſe Witneſs, evil Speakings.*
Rom. 1.29, St. *Paul* ranks *Backbiters* with the black Crimes
30, 32. of thoſe who are *given up to a reprobate Mind*, and which in the Judgment of God *are worthy*

of

of Death; and the ſame *Apoſtle* puts *Slanderers* and *Revilers* with thoſe that ſhall not *inherit the Kingdom of God*; and when he reckons up the Sins of the laſt times, *Evil-ſpeakers* are in the Liſt of that black Catalogue. St. *Peter* joins *Evil-ſpeakings* with *Malice*, *Hypocriſie* and *Envy*, Off-ſprings of Hell, which we muſt *lay aſide* entirely, if we deſire the *ſincere Milk of the Word, that we may grow thereby:* And notwithſtanding the higheſt Pretences to Religion, St. *James* aſſures us, that *he who bridleth not his Tongue, that Man's Religion is vain.* 1 Cor. 6. 10. 2 Tim. 3. 2, 3. 1 Pet. 2. 1. Jam. 1. 26.

Q. *Wherein appears the* Heinouſneſs *of this* Vice?

A. In that it robs our Neighbour of one of the moſt valuable things in the World, which is often purchaſed at the hazard of his Life, his *Reputation* and *good Name*, in the Judgment of *Solomon*, *better than precious Ointment.* In that 'tis contrary to that wiſe dictate of Nature, *of doing to others, as we would they ſhould do to us*; and is an open *Violation* of that Chriſtian Doctrine of *Charity* ſo dear to our Saviour, by which he diſtinguiſhed his Diſciples, and which was to remain as the true Character of the Children of God. It is the Sign of a weak Mind, that is not able to bear the Luſtre of Merit and Virtue; the Mark of a mean and cruel Temper, unworthy of a Man, to delight in wounding our Neighbour, or to widen thoſe Wounds others have made. Eccleſ. 7. 1.

Q. *What are thoſe* Diſguiſes *in which this Vice too often appears?*

A. Sometimes it puts on the appearance of Friendſhip, and is uſher'd in with great Commendations,

dations, that the Wound that is given may be ſure and deep. Sometimes it counterfeits the Shape of Zeal for God's Glory: It pretends to be Love of Juſtice, and a compaſſionate Senſe of the Faults of our Neighbour, or a violent and juſt Sorrow cauſed by that Outrage that is done to God. But, whatever falſe Reaſons may be given for this Practice, 'tis always a Breach of the great Duty of Charity, and 'tis a Mark of falſe Devotion, to tear in pieces the Reputation of thoſe that oppoſe our Deſigns, and to think to make an agreeable Offering to God of what we ſacrifice, either to our Revenge, or to our Jealouſie.

Q. *How ſhall we* behave *our ſelves when we hear our Neighbour* ill ſpoken *of?*

A. We ſhould endeavour to divert ſuch Diſcourſe, and diſcourage ſuch ſort of Converſation by all prudent Methods. We ſhould urge what we can in our Neighbour's Vindication, and upon this occaſion cite the Examples of ſuch innocent Perſons as have been oppreſſed with *Calumny*. We ſhould diſcover the Contradiction and Impoſſibility of what is advanced to defame him, if the matter will admit of it. We may appeal to his paſt Actions; and to the ill Reports concerning him, oppoſe all the good that is otherways known of him, to weaken the Detraction, and to take off the Credit of it. If the matter is too evident to be denied, we may endeavour to diminiſh the Guilt of it, by imputing it to Ignorance or Surprize, or to the Strength of Temptation, and by owning that the beſt People might have found Difficulties in ſuch dangerous Circumſtances. But by no means muſt we ſhew any Pleaſure or Satisfaction in what

what is related to our Neighbour's Prejudice, leſt we encourage the *Detractor*, and become Partakers with him in his Guilt.

Q. *How may we* conquer *this epidemical* Vice, *ſo injurious to our Salvation?*

A. By mortifying thoſe irregular Paſſions from whence this unchriſtian Practice does proceed; as our *Pride*, which falſly perſuades us that we exalt our ſelves by debaſing others; our *Envy*, which makes us look upon the Happineſs of others with an evil Eye, and provokes us to diſturb it; our *Malice* and *Revenge*, which prompts us to injurious Reſentments; our *impertinent Curioſity*, which is always medling with what does not belong to us. But nothing is more neceſſary in order to maſter this reigning Sin, than a firm Reſolution never to ſpeak the leaſt ill of any one; for whoever gives himſelf the Liberty to publiſh the evil he knows of another, tho' never ſo inconſiderable, whoever talks with Pleaſure of ſuch Faults, tho' known by every body, may be likely to fall into real Defamations. For 'tis difficult to ſtop, where the Power and Corruption of Nature is ſtrong; beſides, by indulging ſmall Neglects we fortifie our evil Inclinations, and by degrees contract a Habit of *Detraction.*

The PRAYERS.

I.

For the Protection of Angels.

O Everlaſting God, who haſt ordained and conſtituted the Services of Angels and Men in a wonderful Order; mercifully grant, that as thy holy Angels always do thee Service in Heaven, ſo by thy Appointment they may ſuccour

ſuccour and defend me on Earth, thro' Jeſus Chriſt our Lord. *Amen.*

II.

For God's Protection of our Souls and Bodies.

ALmighty God, who ſeeſt that we have no Power of our ſelves to help our ſelves, keep me both outwardly in my Body, and inwardly in my Soul; that I may be defended from all Adverſities which may happen to the Body, and from all evil Thoughts which may aſſault and hurt the Soul, thro' Jeſus Chriſt our Lord. *Amen.*

III.

Thankſgiving for the Deliverances of the Church.

IT is very meet, right, and my bounden Duty, that I ſhould at all times, and in all places, give Thanks unto thee, O Lord, Almighty and Everlaſting God. Becauſe thou haſt in all Ages defended thy holy Spouſe the Church, from the fiery Aſſaults of all her Enemies; from the Fraud and Malice of Hereticks and deceitful Men; from the crafty Inſinuations of all them that work Vanity; from the Cruelty and Barbarity of thoſe who have openly ſought her Deſtruction; and from the Treachery and Perfidiouſneſs of thoſe who have pretended Kindneſs, in order to ruine her with greater Advantage. Therefore with Angels and Archangels, and with all the Company of Heaven, I laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, Holy, Holy Lord God of Hoſts, Heaven and Earth are full of thy Glory; Glory be to thee, O Lord, moſt High. *Amen.*

IV. Bleſſed

IV.

BLeſſed God, whoſe Throne is incircled with Myriads of glorious Spirits, who veil their Faces as not being able to behold the Brightneſs of thy Majeſty, and who delight in their attendance upon thoſe Miniſtries whereunto thou haſt appointed them. I thy unworthy Creature proſtrate my ſelf in all Humility at thy Foot-ſtool, beſeeching thee to give me Grace to do thy Will on Earth with the ſame Diligence and Induſtry, with the ſame Zeal and Chearfulneſs, as thy bleſſed Angels do it in Heaven; that imitating their exemplary Obedience, conſtant Devotion, profound Humility, unſpotted Purity, and extenſive Charity, I may engage their Protection in all my Neceſſities; and may particularly enjoy the Advantage of their Aſſiſtance in my laſt Hour, in that diſmal Conflict with Death and the Powers of Darkneſs; and being by them conducted to the Manſions of Glory, may be advanced to a more intimate and happy Society with them in the Life to come, thro' Jeſus Chriſt our Lord. *Amen.*

For the doing God's Will on Earth as it is done in Heaven.

V.

SET a Guard, O Lord, upon my Lips, that I offend not with my Tongue. Let Prudence and Circumſpection always attend to ſhut out ſuch Diſcourſes as border the leaſt upon Evil-ſpeaking. That I may be tender of the Reputation of my Neighbour, and never diminiſh his good Name by ſpreading any evil Reports concerning him: That the Deformity of his Body, and the Weakneſs of his Mind may never be the ſubject of my light Mirth. That I may never encourage

For the Government of the Tongue.

encourage Backbiters, by liſtning to their Suggeſtions, and by giving credit to their Slanders. Thou haſt given me a Tongue that I might praiſe thee, and that I might influence others to bleſs thy holy Name. Oh! let this be the main Employment of that noble Gift, that my words may chiefly aim at promoting thy Glory; either to ſoften the Pains of the afflicted; to vindicate the Reputation of my Neighbour whenever I hear it injured, to unite the Minds of thoſe that are at variance, or to inſtruct thoſe that know thee not enough; and to entertain all the World, O God, with thy Greatneſs, and thy Goodneſs, to inflame all Hearts with thy Love, to provoke them to praiſe thee, to bleſs thee, to glorifie thee; that I may one Day mingle my Praiſes with thoſe of thy Elect in Glory, thro' Jeſus Chriſt. *Amen.*

CHAP. XXXII.

St. Luke the Evangeliſt. Oct. 18.

Q. WHat Feſtival *does the Church celebrate this Day?*

A. That of St. *Luke* the Evangeliſt.

Q. *What mean you by an Evangeliſt?*

A. The Name was at firſt given to thoſe that preached the Goſpel; but afterwards it was confined to thoſe *Four*, that writ the Hiſtory of the Life and Preaching of our Saviour Jeſus Chriſt, whoſe four *Goſpels* make part of the ſacred *Canon* of Scripture.

Q. *Where*

Q. *Where was the Place of* St. Luke's *Nativity?*

A. *Antioch*, the Metropolis of *Syria*, pleaſant for its Situation, fertile for its Soil, rich by its Traffick, famous for Learning and Civility; and above all, renowned for this one peculiar Honour, that here it was that the Diſciples of Jeſus *were firſt called Chriſtians.* Euſeb. lib. 3. c. 4. Act. 11. 26.

Q. *What was his particular* Profeſſion?

A. That of *Phyſick*; an Art in thoſe Days generally managed by Perſons of no better Rank than Servants; which made *Grotius* conceive, that St. *Luke*, tho' a *Syrian* by Birth, was a Servant at *Rome*, where he ſometimes practiſed Phyſick, and when made free, returned into his own Country. Grot. Secun. Luc.

Q. *What other* Skill *was he famous for, beſides* Phyſick?

A. *Painting*; and there are ſome Pieces ſtill in being, pretended to have been drawn by his own Hand; but I believe 'twill be ſomewhat difficult to prove them true Originals of our *Evangeliſt.*

Q. *Was St.* Luke *one of the* Seventy *Diſciples?*

A. Some of the Ancients thought he was, and that he deſerted our Saviour upon the unwelcome Diſcourſe he made to his Diſciples; but was afterwards recalled by St. *Paul.* And upon no better ground it is ſaid, he was one of the two Diſciples going to *Emmaus*; for beſides the ſilence of Scripture, St. *Luke* ſeems to contradict it himſelf, by confeſſing he was not from the beginning an *Eye witneſs and Miniſter of the Word.* Moſt probable it is he was converted by St. *Paul* during his abode at *Antioch.* John 6. Luk. 1. 2.

Q. *How*

Q. *How did he beſtow his* Labours *after his Converſion?*

A. He became an inſeparable Companion and Fellow-labourer of St. *Paul* in the Miniſtry of
Acts 16. 10. the Goſpel; eſpecially after St. *Paul's* going into *Macedonia*; from which time, in recording St. *Paul's* Travels, St. *Luke* always ſpeaks of himſelf in his own Perſon.

Q. *How did he* endear *himſelf to St.* Paul?

A. By attending him in all his Dangers; by being preſent with him in his ſeveral Arraignments at *Jeruſalem*; by accompanying him in his hazardous Voyage to *Rome*; where he ſerved his Neceſſities, and ſupplied thoſe miniſterial Offices, which the Apoſtle's Confinement would not ſuffer him to diſcharge; eſpecially in carry-
2 Tim. 4. 11. ing Meſſages to thoſe Churches where he had planted Chriſtianity; and in ſticking to him when others forſook him.

Q. *Where did St.* Luke *preach the* Goſpel?

A. Some ſay he left St. *Paul* at *Rome*, and returned back into the *Eaſt*, and travelled into *Ægypt*, and the parts of *Lybia*, where he converted many to Chriſtianity, and took upon himſelf the *Epiſcopal* Charge of the City of *Thebais*, though 'tis moſt probable he did not wholly leave St. *Paul*, till he finiſhed his Courſe with Martyrdom.

Q. *What* Account *do others give of his Labours?*

A. That he firſt preached in *Dalmatia* and *Galatia*, then in *Italy* and *Macedonia*; where he ſpared no Pains, declined no Dangers in the faithful diſcharge of the Truſt committed to him.

Q. *About what* Time, *and in what* Manner *did he die?*

A. The

A. The *Ancients* are not very well agreed about either: Some affirming him to die in *Ægypt*, others in *Greece*, ſome in *Bithynia*, others at *Epheſus*; ſome make him die a natural, others a violent Death.

Q. What Account is given of his Martyrdom?

A. That he ſucceſsfully preached the Goſpel in *Greece*, till a party of Infidels making head againſt him, drew him to Execution; and for want of a Croſs whereon to diſpatch him, preſently hang'd him upon an Olive-tree, in the *Eighteth* Year of his Age; though St. *Jerome* makes it the *Eighty Fourth.*

Q. Where is his Body *interred?*

A. At *Conſtantinople*, whither it was removed by the Command of *Conſtantine*, or his Son *Conſtantius*, and buried in the great Church built in Memory of the Apoſtles.

Q. What Writings *did he leave behind him?*

A. His *Goſpel*, and his *Hiſtory of the Acts of the Apoſtles*, both dedicated to *Theophilus.*

Q. Who was this Theophilus?

A. Many of the Ancients ſuppoſed it to be a feigned Name, denoting no more than a *Lover of God*, a Title common to every Chriſtian; tho' others with better Reaſon conclude it, the proper Name of a particular Perſon; eſpecially ſince the Title of *moſt Excellent* is attributed to him, the uſual Form of Addreſs in thoſe Times to *great Men.* We may probably ſuppoſe him to have been ſome *Magiſtrate*, whom St. *Luke* had converted; to whom he dedicates theſe Books, not only as a Teſtimony of Reſpect, but as a means of giving him farther Aſſurance of thoſe things *wherein he had been inſtructed.* Luke 1. 4.

Q. *What may we* learn *from the manner of theſe* Dedications?

A. That in Addreſſes of this Nature, though Authors ſhould not neglect the giving thoſe Titles that are due to Mens different Qualities, (as *moſt Excellent* ſeems to be given by St. *Luke* upon that Account, it being the ſame Word in the Original, St. *Paul* applies to the *Roman* Governours *Fælix* and *Feſtus*) yet they ſhould be very ſparing in perſonal Commendations, for fear of contracting the Guilt of *Flattery*, ſo pernicious to themſelves, as well as their Patrons.

Acts 24. 3. Κράτιστε. Acts 26. 25.

Q. *When was St.* Luke's *Goſpel ſuppoſed to be writ?*

A. During his Travels with St. *Paul* in *Achaia*, whoſe Help he is generally ſaid to have made uſe of in the compoſing it. And that this the Apoſtle primarily intends, when he ſo often ſpeaks of *his Goſpel.* Beſides this Advantage, we are aſſured by the *Evangeliſt* himſelf, that he derived his Intelligence from thoſe *who from the beginning had been Eye-witneſſes and Miniſters of the Word.*

Rom. 2. 16. 2 Tim. 2. 8. Luke 1. 2.

Q. *Upon what* Occaſion *did he write his* Goſpel?

A. Partly to prevent thoſe falſe and fabulous Relations, which even then began to be obtruded upon the World; and partly to ſupply what ſeemed wanting in thoſe two *Evangeliſts* that wrote before him, in relation to ſome Particulars concerning our *Saviour*'s Birth, Preaching and Miracles. He mainly inſiſts upon what belongs to Chriſt's *Prieſtly Office*, upon which account the *Ancients* in accommodating the Four Symbolical Repreſentments in the *Prophet's Viſion* to the Four *Evangeliſts*, aſſigned the *Ox* or *Calf* to St. *Luke.*

Ezek. 1. 10.

Q. *When*

Q. *When was his* Hiſtory *of the* Acts of the Apoſtles *writ?*

A. 'Tis generally agreed, that it was writ at *Rome*, at the end of St. *Paul*'s two Years Impriſonment, which makes the Concluſion of it. In this Hiſtory he relates not only the Actions but the Sufferings of ſome of the chief Apoſtles, eſpecially of St *Paul*, of whoſe Carriage and moſt intimate Tranſactions St. *Luke* was beſt able to give a true Account, having been his conſtant Attendant.

Q. *What is obſerved of St.* Luke's *Style and manner of Writing?*

A. That it was clear and perſpicuous, polite and elegant, exact and accurate; which ſhews how great a ſhare he had in the native *Genius* of *Antioch*, the Place of his Birth. He compleated the Character of a true Hiſtorian, being faithful in his Relations, and elegant in his Writings.

Q. *What may we learn from the Obſervation of this* Feſtival?

A. To rejoice in thoſe glad Tidings which this Evangeliſt publiſhed to the World; and not only attentively and reverently to read his Goſpel, but to practiſe, as he did, that Doctrine which he taught. To be careful to avoid all Flattery in our Addreſſes to great Men, which is contrary to that Truth and Sincerity, that is ſo eſſential to the Character of a good Chriſtian. To be exact and faithful in all our Relations of Matters of Fact, without favouring Parties and Factions. To ſtick cloſe to the Profeſſors of Religion, when they are encompaſſed with variety of Perſecutions; which is an Effect of true Charity, ſince Friendſhip only to Perſons

in Power and Plenty, might be ſuſpected of Self-Intereſt.

Q. *What* Duties *do Chriſtians owe to their* Fellow-members, *when they are perſecuted for* Righteouſneſs *ſake?*

A. To *viſit* them in their *Afflictions*, and by ſeaſonable Advice to encourage them to perſevere in the *Faith*. *To pray to God* for them, that he would be pleaſed to ſupport them under all their Trials with the Aſſiſtance and Comfort of his *Holy Spirit*. To *vindicate* them from the falſe Aſperſions of wicked and malicious Men. According to our Abilities to *adminiſter* to their Neceſſities; and by our Intereſt with others, to procure them that Relief, which our own narrow Circumſtances cannot ſupply them with.

Q. *Whence ariſes our* Obligation *to theſe* Duties?

A. From that Love and Zeal we ought to have for Religion; whoſe Deſtruction is ſought for, by thoſe who oppreſs the Profeſſors of it. From that ſpiritual Union there is among Chriſtians under their Head Chriſt Jeſus: So that if
1 Cor. 12. 6. *one Member ſuffers, all the Members ſuffer with it.* From the Example of our Saviour, who,
2 Cor. 8. 9. out of his great Grace and Kindneſs, *being rich for our ſakes became poor*; emptied himſelf of his Glory, that we through his Poverty might be made Partakers of ſpiritual and durable Riches. From that Charity we owe to all that are in want, eſpecially to thoſe that are of the *Houſhold of Faith.* And from the Senſe of being liable our ſelves to the ſame Diſtreſs; and therefore,
Heb. 13. 3. *remembring them that ſuffer adverſity, as being our ſelves alſo in the Body.*

The

The PRAYERS.

I.

ALmighty God, who calledſt *Luke* the Phyſician, whoſe Praiſe is in the Goſpel, to be an Evangeliſt and Phyſician of Souls; may it pleaſe thee, that by the wholſome Medicines of the Doctrine delivered by him, all the Diſeaſes of my Soul may be healed, thro' the Merits of thy Son Jeſus Chriſt our Lord. *Amen.*

For the Health of our Minds.

II.

O Almighty God, who alone canſt order the unruly Wills and Affections of ſinful Men; grant that I may love the things which thou commandeſt, and deſire that which thou doſt promiſe, that ſo among the ſundry and manifold Changes of this World, my Heart may ſurely there be fixed, where true Joys are to be found, thro' Jeſus Chriſt our Lord. *Amen.*

For the Love of God.

III.

I Yield thee hearty Thanks, moſt merciful Father, for thoſe glad Tidings of Salvation thy Evangeliſt St. *Luke* has publiſhed to the World; for all the Manifeſtations of thy holy Will, and of that ineſtimable Redemption thou haſt graciouſly condeſcended to work out for us; and for that thou haſt been pleaſed to regenerate us by thy holy Spirit, to receive us for thy own Children by Adoption, and to incorporate us into thy holy Church: And I humbly beſeech thee to grant, that I being dead unto Sin, and living unto Righteouſneſs, and being buried

Thankſgiving for the Goſpel.

with Chriſt in his Death, may crucifie the old Man, and utterly aboliſh the whole Body of Sin; and that as I am made Partaker of the Death of thy Son, I may alſo be Partaker of his Reſurrection: So that finally with the reſidue of thy holy Church, I may be an Inheritor of thine Everlaſting Kingdom, through Jeſus Chriſt our Lord. *Amen.*

IV.

Mr. *Kettlewell.* For the Duties we owe to thoſe that are perſecuted.

O Righteous Lord, who tryeſt thy People with heavy Sufferings for thy Truth and Righteouſneſs ſake: Give me the Heart conſtantly to own thy Ways, and thoſe who ſuffer for them. Oh! that whenever I ſee a *Member* of thine *ſuffering*, as a good Fellow-member, I may *ſuffer with it.* That I may be among thoſe *who grieve for the afflictions of* Joſeph; and come in to bear a ſhare of their Adverſity, who are enduring Afflictions for thee; and *remember thoſe who are in Bonds, as bound with them.* Let me not be aſhamed of the *Teſtimony of the Lord*, nor of any of thoſe that are his *Priſoners*; but rejoice to make my ſelf a Companion of ſuch as are bearing Tribulations for his Truths, and be glad when I can miniſter to their Neceſſities, and relieve the ſame. When they are *Sick* and in *Priſon*, give me the Heart to viſit them; when they are *Strangers* and in *want*, make me ready to aſſiſt them with Supplies fitting for their Circumſtances. And Oh! that I may look upon ſuch Services, as the moſt bleſſed Opportunities of ſhewing my Love unto thee, O bleſſed Jeſus! knowing that thus to communicate is *accepted by thee, as done to thy ſelf*; and that by having a Fellowſhip with thy

thy Saints in their Sufferings, I may have a Fellowſhip with them in that Bleſſedneſs, wherewith Thou, O Father, wilt crown both the Sufferers and their Partakers in the end; through the Merits of our Lord and Saviour Jeſus Chriſt. *Amen.*

CHAP. XXXIII.

St. Simon and St. Jude. Oct. 28.

Q. WHat Feſtival *does the Church celebrate this Day?*

A. That of St. *Simon* and St. *Jude* the Apoſtles.

Q. *Why was St.* Simon *called the* Canaanite?

A. This *Sirname* has given occaſion to ſeveral Conjectures. Some ſay he was ſo called from *Cana*, a Town in *Galilee*, and for that reaſon they will have him born there. But St. *Luke* calling him *Simon Zelotes*, or the *Zealot*, plainly ſhews, that the word *Canaanite* deſcends from the *Hebrew*, which ſignifies to be *zealous*, and denotes his hot and ſprightly Temper. Luke 6. 15. Hiero. in Mat. c. 10.

Q. *Upon what other* Account *is he thought to have been called the* Zealot?

A. Either becauſe before his Converſion he was one of the Sect of the *Zealots*; or as ſome, who keep ſtill to the ſame ſenſe of his Name, becauſe after his Converſion he ſhewed great Zeal for the *Chriſtian Faith*, and a pious Indignation againſt thoſe who profeſſed Religion with their Mouths, but diſhonoured it by their vicious Lives.

Q. *What was the* Sect *of the* Zealots?

A. It began in *Mattathias*, the Root of the *Maccabean* Family, and was continued among the *Jews* till our Saviour's time. They look'd upon *Phineas* as their Patron, who in a mighty *Zeal* for the Honour of God, did immediate Execution upon *Zimri* and *Cosbi*. They took upon them a Power of executing the Law upon Offenders, without any formal Trial and Accusation. And that not only by Connivance, but with the Leave both of the Rulers and the People. Under this Pretence, their Zeal afterwards degenerated into Licentiousness and Extravagance, and they became the occasion of great Miseries to their own Nation, as is largely related by *Josephus*.

Num. 25. 7.

De Bel. Jud. lib. 4.

Q. *What account is there of St.* Simon *after our Lord's Passion?*

A. He continued with the other Apostles and Disciples of Christ at *Jerusalem*, joining in Worship and Communion with them; and did not leave that City till after the Feast of *Pentecost*, when they were all furnish'd with the necessary *Gifts* of the *Holy Ghost*, in order to the Exercise of their Ministry in all parts of the World.

Q. *Where is it thought St.* Simon *planted* Christianity, *and suffered* Martyrdom?

A. Some say he went into *Ægypt*, *Cyrene* and *Africa*, and there preached the Gospel; and after some time from thence into *Lybia* and *Mauritania* for the same purpose. He is said also to have passed into *Britain*, where after having converted many to the Faith, and suffered many Persecutions, he was crucified by the Infidels, and here buried. Others, in their

Mar-

Martyrologies affirm, that the Idolatrous Prieſts put him to Death at *Suanir*, a City of *Perſia*, tho' where this City ſtood in *Perſia* Hiſtories mention not.

Q. *What* Account *have we of St.* Jude?

A. That as to his Deſcent and Parentage, he was of our Lord's Kindred, being Brother to *James the Leſs*, and ſtiled himſelf *Brother of Jeſus Chriſt*. It is not certain when he was called to be an Apoſtle, nothing appearing of him till we find him in that Catalogue. But from that time he became a conſtant Attendant upon Chriſt's Perſon and Miniſtry; which was a probable Evidence, that he was eminent for his Zeal in the Chriſtian Faith. Mat. 13. 55.

Q. *In what Senſe was he* Brother of our Lord?

A. Some of the Ancients would have it underſtood to be a Couſin German, tho' the greateſt part of them, make him, and them that were ſtiled *Brethren of our Lord*, Children of *Joſeph* by a former Wife.

Q. *By what Name is St.* Jude *deſcribed?*

A. By *two* beſides *Jude*, *Thaddeus* and *Lebbeus*. It being uſual for the ſame Perſon in holy Writ to have more proper Names than one. Theſe Names were given him partly to diſtinguiſh him from *Judas* the Traitor, and partly as a Commendation of his Wiſdom and Zeal. *Lebbeus*, according to St. *Jerome*, denoting *Prudence* and *Underſtanding*, and *Thaddeus* ſignifying a *Perſon zealous in praiſing God.*

Q. *What is particularly recorded of St.* Jude *at our Lord's laſt Supper?*

A. That upon our Saviour's having told his Diſciples what particular Manifeſtations he would

would make of himſelf after his Reſurrection to his ſincere Followers, St. *Jude* asked him what
Joh.14.22. was the reaſon he would *manifeſt himſelf to them, and not to the World*; which ſeems to hint at ſome expectation of our Saviour's temporal Grandeur.

Q. *How does our* Saviour *anſwer St.* Jude's *Inquiry?*

A. That becauſe the World had no reſpect for him and his Doctrine, therefore they ſhould
Joh.14.23. not enjoy the Happineſs of his Preſence; but ſince they who had been his conſtant Diſciples had ſhewed their Love to him by obeying his Laws, and attending upon his Perſon, he would make them the comfortable Returns of his Love, by revealing himſelf to them.

Q. *What may we* learn *from this?*

A. That after the *Reſurrection* of our Saviour, his Appearances were neceſſary to be made to the Apoſtles, becauſe they were to be the *Witneſſes* of his *Reſurrection* to the World; but not to his *Enemies*, who had rejected him and his Doctrine. That good Men, Perſons of Godlike Tempers and Diſpoſitions, Religious Obſervers of God's Laws, are qualified to be admitted to particular Acts of God's Grace and Favour.

Q. *What* Province *was allotted to St.* Jude *for the Exerciſe of his Miniſtry?*

A. 'Tis moſt probable that he preached in *Judea*, and *Galilee*, and from thence went through *Samaria* into *Idumea*, and to the Cities of *Arabia*, and neighbouring Countries, yea to *Syria* and *Meſopotamia.*

Q. *Where did he ſuffer* Martyrdom?

A. By the general Conſent of the Writers of the

the *Latin* Church, he is ſaid to have travelled into *Perſia*, where after great Succeſs in the Labours of his Miniſtry, he was, for his free and open reproving the *ſuperſtitious Rites* of the *Magi*, cruelly put to Death.

Q. *What Account have we of his* Family?

A. That he was a marry'd Man, and that his two Grand-Children bore Evidence to the Truth of Chriſtianity before *Domitian* the Emperor; who being jealous of any Corrival in the Empire, ſummoned them before him, as ſome of the Remains of the Poſterity of *David*, and of thoſe that were related to Chriſt.

Q. *How did they eſcape when they appeared before the* Emperor?

A. They were diſmiſſed without any ſevere uſage; for anſwering with great Sincerity, and owning themſelves of the Race of *David*, but that they were very poor, and lived by Husbandry, as was manifeſt by the hardneſs of their Hands; and that as to the *Meſſiah*, though he was a *King*, yet 'twas in *Heaven*, not on Earth, where his Kingdom ſhould not appear till the end of the World, when he ſhould come in Glory to judge both the Quick and Dead; *Domitian* deſpiſed their Poverty and Meanneſs, as below his Jealouſies and Fears.

Q. *What* Writings *did this* Apoſtle *leave behind him?*

A. He left but one *Epiſtle*, inſcribed at large to all *Chriſtians*; but 'tis thought to have been chiefly intended for the converted *Jews* in their ſeveral Diſperſions. He exhorts them to ſtand manfully upon the defence of the *Faith once delivered to the Saints*, and to oppoſe the falſe Teachers, the *Nicolaitans*, and the *Gnoſticks*, who Jude 3.

who laboured ſo much to corrupt it. But becauſe true Chriſtian Charity, tho' zealous, is without Bitterneſs and Hatred, he exhorts all Chriſtians by all gentle means to ſave them; and to pull them out of the Fire, into which their own Folly had caſt them.

Q. *What may we learn from the Obſervation of this* Feſtival?

A. To be *content* that our *beſt* Actions ſhould be known to *God* only, ſince there remains ſo little Remembrance of many eminent Apoſtles. That our Labours in *doing good* ſhould rather appear by the *happy Effects* of them, than by any *Publication* from our ſelves or others. That to court the *applauſe* of Men is *Vanity*; and that nothing is worth our care more than to approve our ſelves to that Almighty *Being* that cannot be impoſed upon. That in all our Undertakings we ought to be *diligent* and *faithful* in the diſcharge of our own Duty, and leave the Succeſs quietly to the All-wiſe Diſpoſer of all things. That Men of great *Piety* and *Vertue* are chiefly prepared to receive particular Acts of God's *Grace* and *Favour*. That *Zeal* ought to be applied, in the firſt place, to the moſt *ſolid* and *ſubſtantial* parts of Religion; but that upon all occaſions it ought to be govern'd by *Chriſtian Meaſures* in the manner of its acting.

Q. *Wherein conſiſts the Nature of* Zeal?

A. It is an earneſt concernment for or againſt ſome thing, and a violent purſuit and proſecution of it; and is in its own Nature indifferent, like the reſt of the Paſſions, but good or bad, according to the object and degree of it. And after this manner 'tis uſed in the holy Scriptures; in a good ſenſe when applied to thoſe things where-

in

in the Honour of God and the Salvation of Mens Souls are concerned; as when St. *Paul* tells the *Corinthians* that their *Zeal had provoked very many*; and that Chriſt *gave himſelf for us to purifie to himſelf a peculiar People zealous of good Works.* And that *he was zealous of the* Corinthians *with a godly Zeal:* But in a bad ſenſe when applied to a furious Spirit of Perſecution, and to ſuch Contentions and Diviſions as produce Wrath and ungovernable Paſſions. Thus 'tis ſaid the *Jews* were *filled with Zeal, and ſpake againſt thoſe things that were ſpoken by St.* Paul, *contradicting and blaſpheming*; and that the *Jews that believed, moved with Zeal, ſet all the City in an uproar*; the *Works of the Fleſh are manifeſt, Hatred, Variance, Zeal,* &c. *a Zeal for God, but not according to knowledge.*

2 Cor. 9. 2. Tit. 2. 14. 2 Cor. 12. 2. Acts 13. 45. Acts 17. 5. Gal. 5. 19, &c. Rom. 10. 2.

Q. *What is neceſſary to qualifie our* Zeal, *that it may become a* Chriſtian Vertue?

A. That it be *right* in reſpect of its *Object*, that what we contend for be certainly and conſiderably *good*; and that what we oppoſe be certainly and conſiderably *evil.* That the *meaſure* and *degree* of it, be proportion'd to the *good* or *evil* of things about which it is converſant. And that it be always purſued and proſecuted by *lawful* and *warrantable* means; ſince no *Zeal* for *God* and his *Glory*, for his true *Church* and *Religion*, will juſtifie the doing of that which is morally and in it ſelf *evil.*

Q. *When does our* Zeal *become* criminal?

A. When we violently contend for any Doctrine that is erroneous, and are more earneſtly concerned for the Externals of Religion, and the Inſtruments of Piety, than for ſolid and ſubſtantial

tial Goodneſs which they are deſign'd to work in us; when it betrays us to the breach of any of God's Laws, in order to promote his Glory; and creates Diviſions and Schiſms in the Church of Chriſt. And when we proſecute even Truth it ſelf without that Meekneſs and Charity which are eſſential to the Character of a true Chriſtian; and we have the more reaſon to take care how we govern our Zeal, becauſe that
Pſal. 106. 32, 33. *Moſes* himſelf, eminent for *his Meekneſs*, when zealous for God at *the Waters of Meribah*, *was ſo provoked, that he ſpake unadviſedly with his Lips*; ſo that if our Zeal for God be
Exod. 32. 19. not well tempered, we may with that *great Prophet*, *break the Tables of the Law*, and throw them out of our Hands, with Zeal to have them preſerved.

Q. *What* Conſiderations *are proper to excite our* Zeal *in the Service of God?*

A. The Excellency of the Divine Nature, and the infinite Bounty and Goodneſs of God towards us. The wonderful Condeſcenſion of the Son of God, who ſtooped ſo low to redeem us, and ſuffered ſo much to purifie to him-
Tit. 2. 14. ſelf a peculiar People *zealous of good Works*. The great Importance of working out our Salvation, and the neceſſity of ſtriving, if we will enter in at the ſtraight Gate. That it is true Wiſdom, to employ our chief Concern upon things that are moſt valuable; and that, ſuch is the weakneſs of our Nature, and the ſtrength of Temptations, that without conſtant application of Mind, we ſhall never be able to attain them. That if we be ſtedfaſt, unmoveable and always abounding in the Work of the Lord, our Labour ſhall not be in vain in the Lord.

Q. *How*

Q. *How far does* Zeal for God *extenuate and mitigate the* Immorality *of any Action?*

A. Wicked things done out of true Zeal for God, are damnable without Repentance, becauſe the Nature of wicked Actions is not alter'd by our Perſuaſion concerning them; tho' it may be ſome allay to the fault of the Perſon, and may render him more capable of the Mercy of God by Repentance, than if he had done contrary to his Conſcience, and the clear Convictions of his own Mind. For it is a much greater fault to do that which we really believe contrary to our Duty, than ignorantly to tranſgreſs when we are under the Power of an *erroneous Conſcience.* The firſt argues we have a *Will* to do *Evil*, the other ſhews our *Practice* to be agreeable to our *Judgment*, and tho' we break God's Law, yet it is with a ſincere Intention to ſerve him.

Q. *How ought we to expreſs our* Zeal *towards* Hereticks *and* Schiſmaticks?

A. By earneſt *Prayer* to God, for their *Converſion*, that he would bring into the *way of Truth, all ſuch as have erred, and are deceiv'd.* By ſhewing ſuch *Kindneſs* to their *Perſons* as may diſpoſe them to receive the Impreſſion of thoſe Arguments that we ſhould offer with *meekneſs* for their recovery. By *abſtaining* from all *reproachful* and *bitter Reflections*, which prejudice them againſt the *Truth.* By *exerciſing* all Acts of *Charity* towards them, which is the only *moderation* due to thoſe that diſſent from us, without impairing our own Principles by a miſunderſtood *Complaiſance*; for tho' St. *Ignatius* adviſes us to be their Brethren in kindneſs and gentleneſs, yet not to imitate their ways, but to be Followers of the Lord, and *to their Errors* St. Ignat. Epiſt. ad. Epheſ. p. 23.

to

to oppoſe Firmneſs in the Faith. But when they lie under the *Cenſures* of the *Church*, we ſhould keep at a diſtance from their *Converſation*, which is but reaſonable, that when all Methods have been uſed for their recovery, we may be careful to avoid any *Infection* our ſelves. As for great *Corporal Puniſhments* and Infliction of *Death* upon theſe Accounts; they appear to me contrary to the *Genius* of the *Chriſtian Religion*, and inconſiſtent with many of the chief Principles of it. For the Goſpel of our Saviour engages us to ſhew Meekneſs to all Men, and univerſal Love and Good-will even to our Enemies; from whence it muſt follow, that no difference of Religion, no pretence of Zeal for God can juſtifie a fierce vindictive and extirminating Spirit.

The PRAYERS.

I.

For Unity. O Almighty God, who haſt built thy Church upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head Corner-ſtone; Grant that all Chriſtians may be ſo joined together in Unity of Spirit by their Doctrine; that they may be made an holy Temple acceptable unto thee, through Jeſus Chriſt our Lord. *Amen.*

II.

For true Piety. LOrd of all Power and Might, who art the Author and Giver of all Good Things; graft in my Heart the Love of thy Name, increaſe in me true Religion, nouriſh me with all Goodneſs, and of thy great Mercy keep me

me in the ſame, through Jeſus Chriſt our Lord. *Amen.*

III.

GRacious God, who haſt endowed me with an immortal Soul; grant that I may apply my moſt ſerious Thoughts to work out my own Salvation with Fear and Trembling. Enlighten my Underſtanding, that I may ſee the wondrous things of thy Law; rectifie my Will, that I may follow the plain Rules of Good, and eſchew the ways of Evil; and in all my Actions, fix my Heart entirely upon thy Glory. Let my devout Prayers be offered in Retirements, where thine All-ſeeing Eye only enters. Let my Works of Mercy and Charity be often unknown even to thoſe that receive the Benefit of them. Make me to conſider that the Praiſe of Men is but as Smoak which vaniſhes away, and that thy Favour only is better than Life and endureth for ever. Teach me heartily to ſtrive that I may enter in at the ſtrait Gate, to fight the good Fight of Faith, and to deſtroy the whole Body of Sin. Grant I may be always upon my guard againſt my potent and malicious Enemies; and that the ſhort time I have to work, may make me careful to improve it to the beſt purpoſes, and the uncertainty of all things here below, may call off my Mind from the Objects of ſecular Happineſs; that applying my ſelf entirely to Devotion and Charity, Juſtice and Sobriety, I may be prepared in the Temper and Diſpoſition of my Mind, for that Happineſs which thou haſt promiſed; through the Merits of thy Son Jeſus Chriſt our Lord. *Amen.*

For true Chriſtian Zeal.

IV.

For the right exercise of Zeal.

ALmighty God who art the first and chiefest Good; engage all the Powers and Faculties of my Soul to love and delight in thee; and to place all affiance, trust, and confidence in thee. Teach me to proportion my Zeal to the value of things, that I may love thee, the Lord my God, with all my Heart, with all my Soul, and with all my Strength; and in the first place seek the Kingdom of Heaven. Let my Zeal have a respect to all thy Commandments, that it may never degenerate into Hypocrisie and Faction; but that I may always pursue it by just and proper means, and may never think to promote thy Honour and the Safety of thy Church, by ways offensive to thee, and which thou hast forbid. Let not a good end prevail upon me to use any unlawful means that may advance it, but that trusting in thy Providence, and depending upon thy care of our most Holy Faith, I may never start from the way of my Duty, in all those Methods I shall at any time pursue, in order to preserve it. Grant this, O Lord, for Jesus Christ his sake. *Amen.*

CHAP. XXXIV.

All Saints. November 1.

Q. WHat Festival *does the Church celebrate this Day?*

A. That of *All Saints.*

Q. *What*

Q. *What do you mean by a* Saint?

A. In the beginning of Chriſtianity, the word *Saint* was applied to all *Believers*, as is plain by the uſe St. *Paul* and St. *Luke* make of it: Afterwards none were called ſo but ſuch as eminently excelled in all *Chriſtian Vertues*; and tho' that Senſe ſtill continues in the *Church Militant*, yet it now generally ſignifies ſuch *good Men*, as (whoſe earthly Tabernacle being diſſolved) have *a Houſe not made with Hands, eternal in the Heavens*, and ſo are become a part of the *Church Triumphant*. Acts 9. 13. Rom. 16. 15. 2 Cor. 5. 1.

Q. *What Perſons may be denominated* Saints *in the Church* Militant?

A. Such who not only believe the Doctrines of the Chriſtian Religion, but conform their whole Lives to the Precepts of it: Such who not only have a *holy Faith*, but are purified thereby. Who have a ſincere regard to God and another World in all their Actions, and are conſtant and uniform in the diſcharge of their Duty; who abſtain from all kind of Evil, *perfecting Holineſs in the fear of God.* 1 Cor. 7. 1.

Q. *What ſeems to be the deſign of the* Church *in inſtituting this* Feſtival?

A. To honour God in his *Saints.* It being through the Aſſiſtance of his *Grace* that they were made conformable to his *Will* in this Life, and thro' the Bounty of the ſame *gracious Lord*, that his *free Gifts* are crowned with *Happineſs* in the other.

Q. *What farther* End *does the* Church *aim at?*

A. To encourage us here below to run the Race that is ſet before us with *Patience*, ſeeing we are *encompaſſed with ſo great a Cloud of Witneſſes*, Heb. 12. 1.

neſſes. To work in us *Firmneſs* and *Reſolution* of Mind, by propounding the *Examples* and *Patterns* of *holy* Men gone before us, who in their reſpective Ages have given remarkable *Teſtimony* of their *Faith* in God, and conſtant adherence to his *Truth.*

Q. *By what means did* the Saints in Heaven *attain that* Happineſs *they now enjoy?*

A. 'Twas purchaſed for them by the *Death* and *Sacrifice* of our Saviour *Jeſus Chriſt*; the Benefits whereof they were made capable of receiving, by the *purity* of their *Faith*, by the *uncorruptneſs* of their *Morals*, by their *Conſtancy* and *Perſeverance* in deſpite of all Sufferings and Perſecutions, and by fighting manfully under Chriſt's Banner to their Lives end.

Q. *Wherein conſiſts the* Happineſs *of the* next Life?

A. In this Life we are not able to conceive the happineſs God has prepared for thoſe that
1 Joh. 3. 2. love him; *It doth not yet appear what we ſhall be*; but the Scripture in general has aſſured us, that God will reward thoſe that diligently ſeek him, not according to our narrow and limited
Eph. 1. 19. Conceptions, but according to the *exceeding greatneſs of his power* and goodneſs. So that God having promiſed to make us happy in the next World, we have all the Reaſon imaginable to put our Truſt and Confidence in him as to the way and manner of affecting it.

Q. *What* Light *have the* Scriptures *given us in this* matter?

A. The Wiſdom of God is pleaſed ſometimes to condeſcend to our low apprehenſions, and to reveal his ſublime Rewards by ſuch things as we are moſt apt to value and admire; and therefore it

it is repreſented in ſome places under the Metaphor of a *Kingdom*, a *Crown*, and a *Treaſure*, it being expreſly called *the Kingdom of the Father*, a *Crown* of *Righteouſneſs*, a *Crown* of *Life*, and a *Crown* of *Glory*, a *Treaſure in Heaven*, and a *Treaſure that faileth not*, tho' the greateſt Kingdoms and Treaſures of this World bear no proportion to the leaſt degree of heavenly Glory. But the excellency of this Happineſs is more particularly ſet forth to us by *everlaſting Life*, by the *Viſion of God*, and by a *likeneſs to him*, and by *being with Chriſt*. All which implies that we ſhall in the next Life, live free from Sin, the great Torment and Affliction of devout Souls in this; that we ſhall be exempted from all thoſe Evils and Miſeries which are the conſequence of it, and which attend us through this Earthly Pilgrimage; a ſort of Happineſs that the moſt ſenſual are affected with. And not only Sin and Sorrow ſhall ceaſe to be, but we ſhall enter upon the poſſeſſion of all thoſe Pleaſures we are made capable of enjoying: For when the Spirits of juſt Men are made perfect, there ſhall be nothing to hinder the conſtant influences of Infinite Goodneſs; ſo that our Underſtanding ſhall be entertained with the knowledge of God, the moſt perfect and excellent Being, the Source and Fountain of all Truth, and our Wills vigorouſly employed in chooſing and embracing the moſt deſirable Goods, and our Affections determined to the moſt delightful Objects; for our Minds being then enlarged to their utmoſt Capacities, ſhall have a more perfect, certain and clearer knowledge of God than we can attain to in this Life, and from the ſight of his

Mat. 13. 43. 2 Tim. 4. 8. Jam. 1. 12. Rev. 2. 10. 1 Pet. 5 4. Mat. 19. 21. Luk. 12. 33. Rom. 6. 22. Mat. 5. 8. 1 Joh. 3. 2. Phil. 1. 23.

Glory, the love of his Goodneſs, and the admiration of all his Excellencies, we ſhall be tranſformed into his Likeneſs, both in the Purity and Spirituality of our Souls; whence muſt reſult infinite Pleaſure and Satisfaction, inceſſantly expreſſing it ſelf in Hymns of Praiſe and Thankſgiving. Beſides, it muſt needs raiſe in us freſh tranſports of Joy and Rapture, to ſee our glorified Redeemer exalted to the Right Hand of God; and all the bleſſed Inhabitants of this Heavenly *Jeruſalem*, will, in a degree, contribute to our Happineſs by their profitable and delightful Converſation. And to compleat our Bliſs, it ſhall never change nor have an End, but we ſhall paſs Eternity, in knowing and loving, in praiſing, and chearfully obeying the Bleſſed Trinity, Father, Son and Holy Ghoſt.

Q. *How is the Pattern of the* Saints *accommodated to our* Imitation?

A. In that they were meer Men, cloathed with Fleſh and Blood, and an imperfect Nature, liable to Sin, as well as we; and once ſtrove with the ſame *unruly Paſſions*, and were expoſed to the ſame Difficulties as we are now ſurrounded with; and that we have the ſame *holy Precepts* to direct us, the ſame *Grace* to aſſiſt us, the ſame *Promiſes* to encourage us, the ſame *Sacraments* for our ſpiritual Nouriſhment. So that what was attainable by them, may be acquir'd by us, if we are not wanting to our ſelves.

Q. *What* Obligations *lie upon all Chriſtians to* Holineſs of Life?

A. They are obliged to it by the *Precepts* of the *Goſpel*, which ſtrictly command Holineſs; by the *Promiſes*, which are ſo many Encouragements to a holy Life; by the *Threatnings*, which are

are ſo many powerful Arguments againſt Sin; add to this the Engagements of the *Baptiſmal* Vow, made in their Infancy, and which they ſince took upon themſelves in *Confirmation*, and have frequently renewed at the *Lord's Table?*

Q. *What do you mean by the* Communion of Saints?

A. That the *Saints* have in common one God, one Chriſt, one Spirit, one Lord, one Faith, one Baptiſm, one Hope; and that they communicate with one another in all Duties of Piety and Charity; by mutual Help and Aſſiſtance in times of Perſecution, by mutual Beneficence and Liberality in time of Want, and by mutual Participation of one anothers Prayers.

Q. *What Communion have the* Saints *here* below *with the* Saints above?

A. Thoſe upon Earth are call'd *Fellow Citizens with the Saints, and of the Houſhold of God*, of the ſame *Family with thoſe in Heaven.* We bleſs God for them, rejoyce at their Bliſs, give Thanks for their Labours of Love, and pray that with them we may be partakers of the heavenly Kingdom. They pray for us, for our Conſummation and Bliſs, rejoyce at our Converſion; but what farther the Saints in Heaven do particularly in relation to us, or what we ought to perform in reference to them, is not revealed in Scripture, nor can be concluded from any Principle of Chriſtianity. Eph. 2. 19. 3. 15.

Q. *What* Duties *reſult from the Belief of this* Article *of our* Creed?

A. To walk in the *Light*, as God is in the Light; there being no Communion with his holy Nature without *Sanctity.* Humbly and chearfully to acknowledge ſo great a Benefit. To expreſs

preſs an *ardent Affection* to thoſe *Saints* which live, and a *reverent Reſpect* to thoſe which are now with *God*. And particularly to direct and enlarge our Charity to thoſe who are of the *Houſhold of Faith.*

Q. *What may we learn from the Obſervation of this* Feſtival?

A. The *Wiſdom* and *Happineſs* of being religious. That Heaven deſerves the utmoſt we can do or ſuffer to obtain it. That thro' many Tribulations we muſt enter into the Kingdom of God. That we ought to Honour the *Saints* by commemorating their Piety, congratulating their Victories over the World, and rejoycing in their Glory; but chiefly by propounding their *Example* for our *Imitation*; to learn of them to be humble and meek, and to ſubmit all our Deſires to the Will of God; to govern our Senſes by Reaſon, and our Reaſon by the Dictates of *Revelation*; to take up the Croſs, and reſiſt unto Blood, ſtriving againſt Sin; that by living as the *Saints* once did, we may at length *inherit* thoſe *Promiſes*, which they by their *Faith* and *Patience* in this World, now inherit in the next.

Q. *Wherein conſiſts the* Advantage *of propounding the* Examples *of the* bleſſed Saints *for our Imitation?*

A. It convinces us of the *poſſibility* of performing our *Duty*, by ſhewing us Men cloathed with Fleſh and Blood, that have practiſed it; and ſo is apt to cure that *Sloth* and *Deſpondency*, which the weakneſs of our Natures is apt to ſuggeſt to us. It gives us ſenſible Evidences of the *happy Fruits* of a pious Life, which make greater Impreſſions than thoſe Conſequences

ſequences which Reaſon draws for our Conviction; and hereby diſpoſes us vigorouſly to imitate thoſe Virtues which ſhined in them with ſo great a Luſtre.

Q. *If* Examples *at ſo great a diſtance have ſuch a Power; ought we not to exerciſe great care, in reference to what* Company *we daily converſe with?*

A. *Solomon* has long ſince obſerved, that *he that walketh with wiſe Men ſhall be wiſe; but that the Companion of Fools ſhall be deſtroyed:* Which ſufficiently denotes, that if we deſign any Progreſs in Piety and Virtue, *that Wiſdom* which *Solomon* recommends, we muſt frequent thoſe who are eminent Examples of it; and avoid as much as is poſſible ſuch Fools who *make a mock at Sin.* And this Method is common to Mankind in all other Caſes; when they aim at *Perfection* in any particular *Skill* or part of *Learning*, they covet the Converſation of thoſe that are known to *excel* that way. Prov. 13. 20. 14. 9.

Q. *Is it poſſible in the general* Converſe *of the World to avoid* bad Company?

A. It is very difficult for thoſe whoſe Buſineſs and Circumſtances carry them into a great deal of Company, alway to avoid that which is bad; and *Charity* ſometimes may oblige good Men to converſe with ſuch in order to their Reformation, where there are any probable hopes of making bad Men better; but however it is very much in every Man's Power to chuſe what ſort of Company he deſigns for his Diverſion and Entertainment; a matter of ſuch importance, that it requires moſt ſerious Conſideration.

Q. *What*

Q. *What ought a Man to conſider chiefly in the* Choice *of his* Company?

A. He ought chiefly to fix upon ſuch as have Virtuous and *Chriſtian Principles*; and who endeavour to ſhew the *Effects* of them, in their *Lives* and Converſations; for as Men of no *Principles* are very much unqualified for Friendſhip, becauſe they have no Foundation to ſupport it; ſo Men that act contrary to their good Principles, give but a *ſcurvy Proof* of their *Sincerity*. Beſides, Men *ſceptically* inclined may endanger the *firmneſs* of our *Faith*, as wicked Men may the *ſtrength* of our *Virtue*.

Q. *What other* Rules *may be obſerved in the* Choice *of our* Company?

A. When we have ſecured the main point, and fenced againſt the greateſt Danger of Converſation; we ought to have a peculiar regard to the *Temper* and *Diſpoſition* of thoſe we pitch upon, for our conſtant Companions; for if they have a great deal of *Paſſion*, and a little ſhare of *Senſe*, our Freedom and Friendſhip will expoſe us to vexatious Difficulties. Tho' we are never ſo much upon our Guard, a great deal of Fire will ſometimes heat us; we may be *provoked*, and then we are the worſe for ſuch *Company*. After theſe Cautions, I think the Advantages of *Learning* and *Wiſdom*, of *Quickneſs* and *Vivacity*, may juſtly challenge a regard, ſince they muſt be very agreeable *Entertainments*, when good Men of *mild Tempers* are the Maſters of them.

Q. *Who ought to have the greateſt regard in the* Choice *of their* Company?

A. It concerns all *good Chriſtians* to take care in this point; for the Contagion of Vice is powerful,

ful, and their greateſt Security is in ſtanding at a diſtance from it; the frailty of Virtue is great, therefore all caution ſhould be uſed, not to expoſe it to an infectious Air. But *young Men*, when they firſt appear in the World, ought to have a particular regard to it, their future Happineſs, both *Temporal* and *Eternal*, depending ſo much on the Qualifications of thoſe they converſe with. Tho' they have received good Principles in their Education, yet they want *Practice* to confirm the *Habits* of *Virtue*, and *Courage* to reſiſt the Allurements of Vice. They are apt to catch at any thing that indulges and countenances their irregular Appetites. The Misfortune is, when they want Prudence moſt, they have leaſt of it; therefore 'tis happy when they will liſten to the Advice of their *Parents*, or ſome experienced Relation, who is able to direct them in an Affair of ſuch conſequence.

Q. *What are the miſchievous* Effects *of* bad Company *to good Men?*

A. If they are not by degrees entirely corrupted, yet the *Horrour* they ought to have for Sin, is very much *abated* by their ſeeing it frequently committed. They are led into uncharitable Thoughts concerning their Neighbour, whoſe *Reputation* in ſuch Company is never ſpared, but loaded with all injurious and contumelious uſage. Beſides it makes their own Duty difficult, for by not diſcountenancing ſuch Practices by one means or other, they may contract a ſhare in the Guilt of them, and embroil their own Minds by reflecting, whether or no they did what became good Chriſtians upon ſuch Occaſions. So that Fire may as well be taken into a Man's Boſom without burning, and Pitch touched

touched without defiling; as bad Company frequented and delighted in, without receiving Damage and contracting Pollution.

The PRAYERS.

I.

For the Imitation of the Saints.

O Almighty God, who haſt knit together thine Elect in one Communion and Fellowſhip, in the myſtical Body of thy Son Chriſt our Lord; Grant me Grace ſo to follow thy bleſſed Saints in all virtuous and godly Living, that I may come to thoſe unſpeakable Joys which thou haſt prepared for them that unfeignedly love thee, thro' Jeſus Chriſt our Lord. *Amen.*

II.

For the Love of God.

O God, who haſt prepared for them that love thee, ſuch good things as paſs Man's Underſtanding; pour into my Heart ſuch Love towards thee, that I loving thee above all things may obtain thy Promiſes, which exceed all that I can deſire, thro' Jeſus Chriſt our Lord. *Amen.*

III.

For following the Example of good Men departed.

Almighty God, make me ſo wiſe in this State of Probation and Trial, as to provide for Eternity, by walking in thoſe Paths that conducted thy bleſſed Saints to everlaſting Bliſs. Keep it for ever in the purpoſe of my Heart, as it was in theirs, to obey thoſe Laws which thou my Maker and Sovereign haſt enjoined, and according to which I ſhall be one Day

Day judged. Grant that I may with all poſſible care avoid Sin, the greateſt Evil, and the moſt miſchievous to my main Intereſt; and that I may at any Expence ſeek thy Favour, which is better than Life: That following thy bleſſed Saints in the Meekneſs and Humility of their Minds, in the Mortification of their carnal Appetites, in their entire Submiſſion to thy Divine Will, in their Charity to the Souls and Bodies of Men, in their Patience under Sufferings, and in their readineſs to take up the Croſs, I may attain that Happineſs they now poſſeſs, and inherit thoſe Promiſes which they are made Partakers of, through the Merits of Jeſus Chriſt our Lord. *Amen.*

IV.

MOST gracious God, the Author of Sanctity, and Lover of Unity; whoſe Wiſdom has eſtabliſhed an admirable Communion between the Members of the ſame myſtical Body, whereof thy Son Jeſus Chriſt is the Head. I bleſs and praiſe thy holy Name for all thy Servants departed this Life in thy Faith and Fear. I congratulate their Victories over the World, who overcame themſelves, and led in Triumph their own Paſſions. I commemorate with all Thankfulneſs their heroick Piety, who ſerved their Lord in Hunger and Thirſt, in Priſon and Chains, on Racks and in Torture; and who undauntedly encountred Death, armed with the greateſt Terror. I rejoice in the Glory and Happineſs they are now advanced to, the greatneſs of which the Heart of Man cannot conceive. Beſeeching thee to give me Grace ſo to follow their good Examples, in the wiſe beſtowing

Thankſgiving for the Perſeverance of good Men.

ſtowing of my time here below, that I may follow them in their happy Paſſage out of this World, and with them be made Partaker of thy heavenly Kingdom; which I beſeech thee to haſten, and ſhortly to accompliſh the Number of thine Elect; that I with all thoſe that are departed in the true Faith of thy holy Name, may have our perfect Conſummation and Bliſs, both in Body and Soul, in thy eternal and everlaſting Glory, through Jeſus Chriſt our Lord. *Amen.*

The End of the Feſtivals.

BRITISH MUSEUM 22 AP 70

A

COMPANION

FOR THE

FASTS

OF THE

Church of *England*:

WITH

Collects and Prayers

For each SOLEMNITY.

The Fourth Edition, with Additions.

When the Bride-groom ſhall be taken from them, then ſhall they faſt in thoſe Days. St. Luke 5. 35.

Be afflicted and mourn and weep: Let your Laughter be turned to Mourning, and your Joy to Heavineſs. Humble your ſelves in the Sight of the Lord, and he ſhall lift you up. St. James 4. 9, 10.

Jejunium non eſt perfecta virtus, ſed cæterarum virtutum fundamentum.

S. Hierom. ad Demet. p. 23.

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Preliminary Instructions,

CONCERNING

FASTS.

Queſt. *What do you mean by* Faſts?

Anſ. Days ſet apart by the *Church*, or by *Civil* Authority, or by our own Appointment, to humble our ſelves before God, in puniſhing our Bodies, and afflicting our Souls, in order to a real Repentance. By outward Significations teſtifying our Grief for Sins paſt, and by uſing them as means to ſecure us from returning to thoſe Sins, for which we expreſs ſo great a Deteſtation.

Q. *Wherein conſiſts the Nature of* Faſting?

A. In a ſtrict Senſe it implies a *total Abſtinence* from all Meat and Drink the whole Day, from Morning to Evening; and then to refreſh our ſelves ſparingly as to the Quantity, and not delicately as to the Quality of the Food. And in this manner not one but more Days were paſt in a continual *Faſt* by the *Primitive Chriſtians* before *Eaſter*. In a large Senſe it implies an *Abſtinence* from ſome kind of Food, eſpecially Fleſh and Wine, as was uſed by *Daniel*; or a deferring eating beyond the uſual Hours, as the Primitive Chriſtians did on their *ſtationary Days*, till *three* in the Afternoon; to which Hour their publick Aſſemblies continued on thoſe Days. So Dan. 10. 3.

that hereby ſome *Self-denial* is deſigned to our Bodily Appetites; for no *Abſtinence* can partake of the Nature of *Faſting*, except there be ſomething in it that afflicts us.

Q. *How many ſorts of* Faſts *are there?*

A. There are two ſorts, *publick* and *private.* The firſt we are determined to obſerve by virtue of that Obedience that is due to our lawful Superiors; and for thoſe Reaſons they enjoin it. The ſecond proceeds from our own voluntary Impoſition, and ariſes from our Obligation to perform it at ſome times, tho' it is left to our own Diſcretion to determine the Seaſon.

Q. *Whence ariſes the* Obligation *of a Chriſtian to* faſt?

A. Nature ſeems to ſuggeſt it, as a proper means to expreſs Sorrow and Grief; and as a fit Method to diſpoſe our Minds towards the Conſideration of any thing that is ſerious. And therefore all Nations from ancient Times have uſed *Faſting* as a part of Repentance, and as a means to turn away God's Anger. As it is plain
Jonah 3. 5. in the Caſe of the *Ninevites*; which was a Notion common to them with the reſt of the World. And tho' our Saviour has left no poſitive Pre-
Mat. 6. 16, 17, 18. cept about *Faſting*, yet he joins it with *Almsgiving* and *Prayer*, unqueſtionable Duties; and the Directions he gave in his admirable *Sermon* upon the *Mount*, concerning the Performance of it, ſufficiently ſuppoſes the Neceſſity of the Duty; which if governed by ſuch Rules as our *Saviour* there lays down, will be accepted by *God*, and openly rewarded by him. Beſides, our *Saviour* ſays expreſly, that the time ſhould
Luke 5. 35. come, *when his Diſciples ſhould faſt.* And when he brings in the *Phariſee* boaſting that he faſted twice

twice in the Week, our *Saviour* in no manner blames him for *faſting*, but corrects his Vanity for *boaſting* of it.

Q. *Why did not our* Saviour's *Diſciples* faſt *while he was upon Earth?*

A. Becauſe *Faſting* belongs to Mourners, but while our *Saviour* was with them, 'twas a time of Joy and Gladneſs; and conſequently as improper a Seaſon for the Signification of Sorrow, as it would be to forbid Eating and Drinking at a Wedding. *Can the Children of the Bride-chamber faſt*, ſaith our Saviour, *while the Bridegroom is with them? But when the Bridegroom is taken from them, then ſhall they faſt.* Whereby our Saviour does not go about to excuſe his Diſciples from thoſe Obligations of Faſting, which St. *John*'s Diſciples and the *Phariſees* practiſed; but intimates, that though it was not fit for them at preſent, yet when he was gone from them, they alſo ſhould *faſt in thoſe Days.* Luke 5. 35.

Q. *What* Examples *have we of* Faſting *in the Scriptures?*

A. It was a Duty all along obſerved by devout Men, and acceptable to God, under the *Old* and *New Teſtament*, both as it was helpful to their Devotion, and as it became a part of it. *Publick* enjoyned *Faſts* upon extraordinary Occaſions are ſo frequent in Scripture, they need no particular notice. And as to *private Faſts*, we read that *David* chaſten'd *his Soul with Faſting.* Pſal. 69. 10. And *Daniel* ſought the Lord, *not only with Prayers and Supplications, but with Faſting.* Dan. 9. 3. Anna *ſerved and worſhipp'd God in Prayers and Faſtings night and day.* Luke 2. 37. *Cornelius* was *Faſting* as well as Praying, when the Viſion came that Acts 10. 30.

brought Salvation to his Houſe. When *Paul*
Acts 13. 2. and *Barnabas* were to be ordained *Apoſtles*, there was *Faſting* joyned to Prayer: And St. *Paul*
2 Cor. 6. 5. proved himſelf a Miniſter of God in *Faſtings*,
11. 27. as well as Labours and Watchings: *He kept his*
1 Cor. 9. *Body under, and brought it into ſubjection, leſt*
27. *while he preached to others, he himſelf ſhould be a caſt-away.*

Q. *Have we any account, that the* Apoſtles *after our* Saviour's *Aſcenſion practiſed* Faſting *and* Abſtinence?

Ep. 58. c. 4. *A. Epiphanius* tells us that St. *James the*
30. c. 24. *Great* and St. *John* were very eminent for a mortified Life; that they never eat either Fleſh or Fiſh, and wore but one Coat and a Linen Gar-
Pædag. ment. *Clemens Alexandrinus* relates of St. *Mat-*
lib. 2. c. 1. *thew*, that he was ſo far from indulging his Appetite, that he refuſed to gratifie it with lawful and ordinary Proviſions, eating no Fleſh, his uſual Diet being nothing but Herbs, Roots, Seeds and Berries. And 'tis recorded of St. *James the Leſs*, Biſhop of *Jeruſalem*, a Man of that divine Temper, that he was the Love and Wonder of the Age; that he wholly abſtained from Fleſh, and drank neither Wine nor ſtrong Drink, nor ever uſed the Bath; and that his whole Body was covered with Paleneſs thro' Faſting.

Q. *Was* Faſting *practiſed in the Primitive Church?*

A. The ancient Chriſtians were very exact both in their *weekly* and *annual Faſts*. Their *weekly* Faſts were kept on *Wedneſdays* and *Fridays*; becauſe on the one our Lord was betrayed, and on the other crucified. Theſe *Faſts* were
Tertul. de jejun. c. 2. called their *Stations*, from the military Word of keeping their Guard, as *Tertullian* obſerves.

Tho'

Tho' others think more immediately from the *Jewiſh* Phraſe, and the Cuſtom of thoſe devout Men; who either out of their own Devotion, or as the Repreſentatives of the People, aſſiſted at the Oblations of the Temple; not departing thence till the Service was over. For theſe *Faſts* uſually laſted till after *three* in the Afternoon, as did their publick Aſſemblies. Their *Annual Faſt* was that of *Lent*, by way of Preparation to the *Feaſt* of our *Saviour*'s Reſurrection. But this was variouſly obſerved, according to different Times and Places.

Q. *What was the manner of* Faſting *among the* Primitive *Chriſtians?*

A. They obſerved their *Faſts* with great ſtrictneſs. All in general on ſuch Days abſtained from drinking Wine and eating Fleſh; the greateſt part fed only on *Herbs* or *Pulſe*, with a little *Bread*. They confined themſelves to cheap and ordinary Diet, without Sawces or reliſhing Delicacies, Some uſed the *dry Diet*, as *Nuts*, *Almonds*, and ſuch like Fruits; others fed only upon Bread and Water. Cyr. Hiero. catech. 4.

Q. *What Occaſions of* Faſting *are particularly taken notice of in the primitive Church?*

A. There was the *Faſt* of a *Penitent*, who after *Baptiſm* having committed ſome grievous Sin, was for it excluded the Aſſemblies of Chriſtians, either by his own Conſcience or by publick Sentence, till he was reconciled to God and the Church. Rigorous was the Penance of theſe *lapſed Chriſtians*, and their Faſting truly an Affliction of their Souls; for they *lay in Sackcloth and Aſhes, watch'd and faſted, groan'd and wept to the Lord their God*; and not only ſupplicated God's Mercy, but begg'd the Pardon and

Prayers of their Chriſtian Brethren. Another ſolemn Occaſion of *Faſting* was, the Profeſſion of Repentance thoſe made who were *converted to the Faith*, and *preparing* to be *Baptiſed*. And it was the Practice not only of the *Candidates* of *Baptiſm* to faſt, but of the whole Congregation with them, there being ſtated Times in the Primitive Church for the adminiſtring *that Sacrament*, as *Eaſter* and *Whitſuntide*, the faſting on both theſe Accounts did often fall in with the Faſt before *Eaſter*.

Q. *But does not St.* Paul *place the* abſtaining from Meats *among the* Doctrine of ſeducing Spirits?

1 Tim. 4. 1 & 3.

A. It cannot be ſuppoſed, that by *abſtaining from Meats* St. *Paul* ſhould mean the Duty of *Faſting*; becauſe that was obſerved by devout Men, and acceptable to God both under the *Old* and *New* Teſtament; and our Saviour himſelf had given directions concerning the Performance of it in his admirable Sermon upon the Mount. And our Apoſtle practiſed it alſo upon ſeveral occaſions. Therefore it is moſt probable he does therein condemn the Opinions of ſome ancient Hereticks that *departed from the Faith*, who as they excluded thoſe from Salvation that engag'd in Matrimony, ſo they held the eating the Fleſh of any living Creatures unlawful; a Doctrine very likely borrowed from *Pythagoras* and his Followers, being defended with ſuch variety of Learning by *Porphyry*. Whereas they who are inſtructed in their Chriſtian Liberty, and *know the Truth*, are fully ſecured that God has permitted the uſe of ſuch his Creatures for our Nouriſhment and Suſtenance, provided we receive them always with Temperance and Thankſgiving;

Mat. 6. 16, 17, 18.

1 Cor. 9. 27.

1 Tim. 4. 1.

De Abſ. ab eſu Anim.

Gen. 9. 3. Acts 2. 46. 27. 33.

giving; and that the *Goſpel* has taken away the difference between things clean and unclean. Rom. 14. 14. Acts 10. 15.

Q. *When may a* Faſt *be accounted* religious?

A. When it is undertaken upon Religious Ends and Purpoſes, to reſtrain the looſer Appetites of the Fleſh, and to keep the Body under. To give the Mind liberty and ability to conſider and reflect while it is actually engaged in divine Service, or preparing for ſome ſolemn part of it. To humble our ſelves before God under a ſenſe of our Sins, and the Miſery to which they expoſe us. To deprecate his Anger, and to ſupplicate for his Mercy and Favour. To expreſs Revenge againſt our ſelves for the Abuſe of thoſe good things God alloweth us to enjoy; and of which we have made our ſelves unworthy by ſinful Exceſſes. When 'tis uſed as a piece of Self-denial in order the better to command our Fleſhly Appetites; and as a means to raiſe in our Minds a due Valuation of the Happineſs of the other World, when we deſpiſe the Enjoyment of this. Above all, to make it acceptable to God, it ſhould be accompanied with fervent Prayer, and a charitable Relief of the Poor, whoſe Miſeries we may the better gueſs at, when we are bearing ſome of the Inconveniences of Hunger.

Q. *What muſt we do if* Faſting *is prejudicial to our* Health, *and indiſpoſes us for the Service of God?*

A. In this caſe it concerns us to deal impartially with our ſelves, and not to make uſe of it as a Pretence to excuſe our ſelves from the Obligation of this Duty; eſpecially when the Commands of our lawful *Superiours* require the Obſervation of it. But if it have this Effect, we ought to eat more ſparingly, and with leſs deli-

cacy than at other times; and to be more exact in performing thoſe *Devotions* that ought to accompany our *Faſts*. The Church aims at our Advantage in the Rules ſhe preſcribes, and is always ſuppoſed to make Allowances for particular Caſes, which cannot be included in general Rules.

Q. *Is this* Humiliation, *and afflicting our Bodies by* Faſting, *and giving outward Marks of our inward Grief for Sin, agreeable to the* Chriſtian *Religion?*

A. Though 'tis certain, that in the Exerciſe of Repentance, the main thing required is to return ſincerely from our Evil Ways; yet it is plain in the *Prophets*, that this inward Grief was expreſſed by outward Signs, of *Faſting*, *Weeping* and *Mourning*. And that this was not peculiar to the *Genius* of the Old Teſtament, appears by the Directions given by St. *James* concerning Repentance: *Be afflicted, and mourn and weep; let your Laughter be turned into Mourning, and your Joy into Heavineſs. Humble your ſelves in the ſight of the Lord, and he ſhall lift you up.* Which Words, if examined by the Phraſes of the *Old Teſtament*, our beſt Guide in interpreting the *New*, import outward Expreſſions of Grief and Sorrow uſed by devout People in token of hearty Repentance. The great Faſt on the Day of *Expiation*, was called a Day of *afflicting their Souls:* Which conſiſted not only in *abſtinence* from Food, but in putting on the Habit and Appearance of *Mourners*; which in thoſe Eaſtern Countries was *Sackcloth, lying upon the Ground, ſtrewing Aſhes on their Heads.* And in ſuch Days of *afflicting their Souls*, they abſtained from all ſorts of Pleaſure.

James 4. 9, 10.

Levit. 16. 29, 31.

And

And to theſe Expreſſions of Sorrow, the Words of St. *James* plainly allude; and were ſo literally practiſed by the Primitive Chriſtians of thoſe Countries. For if any one fell into any notorious Sin after *Baptiſm*, they did not think it ſufficient that he ſhould repeat his Crime no more, but he was obliged by a long Courſe of *Mortification*, *Prayers*, *Tears*, and *good Works*, to endeavour to waſh out the Stain and Guilt.

Sacco & Cinere volutantes. Tertul. Apolog. cap. 40.

Q. *Are we obliged to uſe the ſame* Teſtimonies *of our inward* Grief *whereby it was expreſt in ancient Times?*

A. I think not; becauſe the uſing of *Sackcloth and Aſhes* formerly, when Men humbled themſelves before God, was in Conformity to the Cuſtom of *Mourners* in thoſe Times; who expreſs'd their Senſe of Grief after that manner. But then I think we ought to expreſs the ſame thing by other Signs proper to the Cuſtom of *Mourners* in our Days. By forbearing our uſual Meals, by abſtaining from all manner of Pleaſure, by neglecting the adorning our Bodies, by retiring from Company, by laying aſide Buſineſs, and by bewailing our Loſs. *A Sinner*, ſaith St. *Cyprian*, *ought to lament the Death of his Soul, at leaſt as much as the Loſs of a Friend:* And St. *Chryſoſtom* makes uſe of the ſame Compariſon. And ſurely it will become us to mourn and lament, who have offended God, our beſt Friend, and whoſe Favour we have conſequently loſt, if we are heartily ſorry for having offended him.

Q. *How is a* Day of Faſting *to be obſerved by ſerious Chriſtians?*

A. Not only by interrupting and abridging the Care of our Bodily Suſtenance, but by carefully inquiring into the State of our Souls; charging

charging our ſelves with all thoſe Tranſgreſſions we have committed againſt God's Laws, humbly confeſſing them with ſhame and Confuſion of Face, with hearty Contrition and Sorrow for them; deprecating God's Diſpleaſure, and begging him to turn away his Anger from us. By interceding with him for ſuch Spiritual and Temporal Bleſſings upon our ſelves and others, as are needful and convenient. By improving our Knowledge in all the Particulars of our Duty. By relieving the Wants and Neceſſities of the Poor, that our Humiliation and Prayers may find Acceptance with God. If the Faſt be publick, by attending the publick Places of God's Worſhip.

Q. *What ought we chiefly to* beware *of in our Exerciſes of* Faſting?

A. We ought to avoid all Vanity, and valuing our ſelves upon ſuch Performances; and therefore in our *private Faſts*, not to proclaim them to others by any external Affectations;
Mat. 6. 18. *that we may not appear unto Men to faſt.* Not to deſpiſe or judge our Neighbour, who does not, and it may be has not the ſame Reaſon to tye himſelf up to ſuch Methods. Not to deſtroy the Health of our Bodies, and thereby make them unfit Inſtruments for the Operation of our Minds, or the diſcharge of our worldly Employments. Particular Care ought to be taken, that we do not grow thereby *moroſe* and ſour, *peeviſh* and fretful towards others, which Severity to our ſelves may be apt to incline us to; for that is ſo far from expreſſing our Repentance, that it makes freſh work for it by increaſing our Guilt.

The

The PRAYERS.

I.

O Lord, who for our ſakes didſt faſt forty Days and forty Nights; Give me Grace to uſe ſuch Abſtinence, that my Fleſh being ſubdued to the Spirit, I may ever obey thy Godly Motions in Righteouſneſs and true Holineſs; to thy Honour and Glory, who liveſt and reigneſt with the Father and the Holy Ghoſt, One God, World without end. *Amen.*

For Faſting.

II.

TUrn thou me, O good Lord, and ſo ſhall I be turned; be favourable, O Lord, be favourable unto me, who turn to thee, in weeping, faſting and praying; for thou art a God full of Compaſſion, Long-ſuffering, and of great Pity; thou ſpareſt when I deſerve Puniſhment, and in thy Wrath thinkeſt upon Mercy; ſpare me, good Lord ſpare me, and let me not be brought to Confuſion; hear me, O Lord, for thy Mercy is great, and after the multitude of thy Mercies look upon me, thro' the Merits and Mediation of thy bleſſed Son, Jeſus Chriſt our Lord. *Amen.*

For the divine favour upon our faſting.

III.

I Acknowledge, O God, my own Vileneſs by reaſon of my Sins, and am heartily grieved for the loſs of thy Favour. What Humiliation, O Lord, can ſufficiently expreſs the greatneſs of ſuch a Loſs! But I will weep and mourn, becauſe I have offended thee; and I will repent as it were in Duſt and Aſhes. I will mortifie thoſe inor-

Profeſſion of Repentance.

inordinate Appetites which have ſo fatally betray'd me; I will contradict all thoſe Inclinations which have made me ſtray from the ways of thy Commandments. And do thou, O Lord, wean my Soul from the Pleaſures of the Body, which ſo often corrupt it, and render it incapable of reliſhing Spiritual Enjoyments. Let it not contract too great a Familiarity with the Delights and Satisfactions of Senſe, ſince 'twas created for more exalted Pleaſures, and muſt ſhortly quit thoſe here below; that ſo when I come to leave this World, I may be qualified for the bleſſed Converſation of Spirits in thy Heavenly Kingdom, thro' Jeſus Chriſt our Lord. *Amen.*

CHAP. I.

The Forty Days of Lent.

Q. *What do you mean by* Lent?

A. Lent in the old *Saxon* Language is known to ſignifie the *Spring*, and thence it has been taken in common Speech for the *Spring Faſt*; or the time of Humiliation generally obſerved by Chriſtians before *Eaſter*, the great Feſtival of our Saviour's Reſurrection. And a Man muſt know little of *Eccleſiaſtical* Hiſtory, or have but a ſmall Acquaintance with the *Primitive Fathers* of the Church, who doth not acknowledge the Obſervation of *Lent* to be moſt ancient.

Q. *How may we judge of the Antiquity of this* Faſt?

A. From



Bleſsed are they that mourn,
for they shall be Comforted.
St. Math. 5. 4.

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A. From the Diſpute that was very early in the Church concerning the Obſervation of *Eaſter*, one point whereof was, concerning the ending of the *Ante-Paſchal* Faſt; which both ſides determined upon the Day they kept the *Feſtival*; which is ſufficient to let us know, that there was then ſuch a Faſt kept by both ſides, and had been in all probability as anciently kept, as the *Feaſt* of the *Reſurrection*. And *Irenæus*, who lived but *Ninety* Years from the Death of St. *John*, and convers'd familiarly with St. *Polycarp*, as *Polycarp* had with St. *John* and other Apoſtles, has happen'd to let us know, though incidentally, that as it was obſerv'd in his time, ſo it was in that of his Predeceſſors, but with great variety as to the length of it. And there being no Church to be found anciently, wherein there was not a ſolemn Faſt obſerv'd before *Eaſter*, is a ſufficient Argument to derive it from the Practice of the firſt Chriſtians; for otherwiſe it cannot be conceived, how it ſhould ſo univerſally prevail in all Countries where Chriſtianity was planted. Euſeb. Hiſt. lib. 5. c. 24.

Q. *Why was this ſolemn Seaſon of* Humiliation *limited to* forty Days?

A. The Church had, I ſuppoſe, a reſpect to *forty Days*, as what was eſteemed a proper *Penitential Seaſon*; which ſeems very anciently to have been appropriated to *Humiliation*. For not to reckon up the *forty Days* in which God drowned the World; or the *forty Years* in which the Children of *Iſrael* did Penance in the Wilderneſs; or the *forty Stripes* by which Malefactors were to be corrected; whoever conſiders that *Moſes* did not *once* only faſt this number of Days; that *Elias* alſo faſted in Gen. 7. 4. Numb. 14. 34. Deut. 25. 3. 9. 9. 18. 25. 1 Kings 19. 8.

in the Wilderneſs the ſame ſpace of time; that
Jonah 3. 4. the *Ninevites* had preciſely as many Days allow-
Mat. 4. 2. ed for their Repentance; and that our *bleſſed Saviour* himſelf when he was pleaſed to faſt, obſerv'd the ſame length of time; whoever conſiders theſe *Facts*, cannot but think that this number of Days was uſed by them all, as the common ſolemn number belonging to extraordinary Humiliation, and that thoſe were accuſtom'd to afflict themſelves *forty Days*, who would deprecate any great and heavy Judgment.

Q. *What was the* End *and Deſign of the* Faſt *of* Lent?

A. That it ſhould be ſet apart as a proper Seaſon for Mortification, and the exerciſe of Self-denial. To humble and afflict our ſelves for our Sins by frequent Faſtings; and to puniſh our too often Abuſes of God's Creatures, by Abſtinence, and by forbearing the lawful Enjoyment of them. To form and ſettle firm Purpoſes of holy Obedience. To pray frequently to God both in Private and Publick for Pardon, and his holy Spirit. To put us in mind of that ſore Trial and Temptation, which Chriſt then endured for our ſakes; particularly to perpetuate the Memory of our *Saviour*'s Sufferings; and to make as it were a publick Confeſſion of our Belief, that he *died for our Salvation*. And conſequently for fitting our ſelves to receive the Tokens and Pledges of his Love, with greater Joy and Gladneſs; becauſe with fuller Aſſurance that God is reconciled to us through the Death and Paſſion of *Chriſt Jeſus*.

Q. *Is it the* Deſign *of the* Church *to oblige her Members to* faſt *the whole* forty *Days?*

A. I think not, becauſe in the ancient Church

this Seaſon was obſerved with great Variety; which aroſe from the various Cuſtoms of different Churches, as well as from the Devotion of ſeveral People, who all united in the ſolemn and religious Exerciſes of this Seaſon, tho' they differed in the manner of their Faſting. And none but the Licentious, who love no reſtraint, or thoſe whom Prejudice has made inconſiderate, can think fit to blame an Inſtitution ſo well framed to promote Piety and Devotion; eſpecially when 'tis enjoyned with ſo much Moderation.

Socrates Hiſt. Eccl. lib. 5. c. 22.

Q. *After what* Manner *did the Primitive Chriſtians obſerve their Faſts in* Lent?

A. There was variety in their Manner of Faſting as well as in the Number of their Days. In the *Holy Week* they that were ſtrict would eat nothing but Bread, and Water, and Salt, or Nuts and Almonds, or ſuch-like Fruits, which was called the *dry Diet.* In the reſt of *Lent* ſome abſtained from Fleſh and Wine; and others forbore all Fiſh likewiſe as well as Fleſh, which was the Cuſtom of the *Greeks.* Some contented themſelves with Eggs and Fruits, others forbore both, and lived upon Bread, Herbs and Roots; and in this variety they agreed in one thing, which was not to eat till the Evening, and then ſuch Food as was leaſt delicate.

Q. *How did the* Primitive Church *treat notorious* Offenders *in this holy Seaſon?*

A. Such Perſons as ſtood convicted of notorious Sins were put to open Penance, and puniſhed in this World, that their Souls might be ſav'd in the Day of the Lord; and that others admoniſhed by their Example might be the more afraid

Sozo. Hiſt. Eccl. lib. 7. c. 16.

fraid of offending; the whole Church ſupplicated God in their behalf, that he would be pleaſed to grant them Repentance, and perfect Remiſſion and Forgiveneſs of their Sins.

Q. *But ſince the Life of a Chriſtian ought always to be govern'd by the Rules of our holy Religion, is it not* ſuperſtitious *to ſet apart any ſuch particular time as* Lent *for this purpoſe?*

A. 'Tis certain it ought to be the conſtant endeavour of a Chriſtian, in all Times and in all Places, to have his Duty in his Eye, and to have always a great regard to what God requires from him. But conſidering the great Corruption of the World, and the Frailty of our Natures, and how often we tranſgreſs the Bounds of our Duty, and how backward we are to croſs our fleſhly Appetites, 'tis very happy we have ſuch a *ſolemn Seaſon* ſtated for Recollection and the Exerciſe of Repentance; when the Command of our Superiours, and the Proviſion of fit means to aſſiſt us, and the Practice of devout Chriſtians in all Ages, call loudly upon us to reform our Lives. For that which is a Duty at all times, when our Follies make it neceſſary, cannot be leſs ſo when we are required to give outward Proofs and Demonſtrations of it.

Q. *How does it become a devout Chriſtian to ſpend his time during the Holy Seaſon of* Lent?

A. Some part ought to be ſpent in *Faſting*, more in *Abſtinence*, according to the Circumſtances of his Health, and outward Condition in the World; and this with a Deſign to deny and puniſh himſelf, and to expreſs his Humiliation before God for his paſt Tranſgreſſions. The Ornament of Attire may be laid aſide, as

improper to expreſs the Senſe of Mourners, and the frequency of receiving and paying Viſits may be interrupted as unſeaſonable when our Minds are oppreſt with Sorrow. Publick Aſſemblies for Pleaſure and Diverſion ſhould be avoided as Enemies to that Seriouſneſs we now profeſs. Our Retirements ſhould be filled with reading pious Diſcourſes, and with frequent Prayer, and with examining the ſtate of our Minds. The publick Devotion ſhould be conſtantly attended, and thoſe inſtructing Exhortations from the Pulpit which are ſo generally eſtabliſh'd in many Churches in this Seaſon. We ſhould be liberal in our Alms, and very ready to employ our ſelves in all Opportunities of relieving either the temporal or ſpiritual Wants of our Neighbours. And we ſhould frequently exerciſe our ſelves in the Meditation of divine Subjects, the beſt means to make all Diſcourſes from the Preſs and the Pulpit effectual to our Salvation.

Q. *What do you mean by* Meditation *in a religious ſenſe?*

A. Such a ſerious Application of the Mind to the Conſideration of any divine Subject, whether any Myſtery of the Goſpel Inſtitution, or any Truth or Vertue of the Chriſtian Religion, as may diſpoſe it firmly to believe and embrace it, and ſtir up all the Faculties of the Soul to a vigorous Proſecution of it. And 'tis this Exerciſe of the Will and Affections that diſtinguiſhes *Meditation* from what we call *Study.*

Q. *How ought we to* prepare *our ſelves for the* Exerciſe *of this Duty?*

A. By remembring that we are in the Preſence of God, who knoweth all our Thoughts, and ſearcheth out all our Ways; that we are

unworthy by reaſon of our Sins to preſent our ſelves before him; and that we are incapable without his Aſſiſtance to think any thing that is good. And therefore adoring his infinite Majeſty with profound Reverence, we ſhould humbly beg his Aid and Help, ſo to enlighten our Underſtandings, and to influence our Wills, that the preſent Action may tend to his Glory, and the good of our own Souls.

Q. *How is the* Underſtanding *exerciſed in* Meditation?

A. In ſetting the Subject of our *Meditation* in ſuch a Light, as may excite the Will and Affections to purſue and embrace it. If it concerns our *Saviour*'s Life or Death, it conſiders the *Dignity* of his *Perſon*, upon *whoſe Account* the Action was performed; the End for which it was done; the Place and Circumſtances; the Fruits and Effects of it. If the Subject relates to any Vertue of a Chriſtian Life; it conſiders the *Nature* of the *Duty*, and wherein it conſiſts; who are properly the *Objects* of it; the Obligations there are from Reaſon and Revelation to practiſe it; the Temptations that chiefly ſeduce from it; and thoſe particular Inſtances whereby the Vertue may be exerciſed; and the great Advantages that accrue to us, both in this Life and the next, by the diligent Performance of it.

Q. *How are the* Will *and* Affections *exerciſed in this Duty?*

A. In *chuſing* and *purſuing* what by the Underſtanding is repreſented as *good* and advantagious to us; and in *ſhunning* and *avoiding* what is repreſented as *evil* and deſtructive to our Happineſs. In order hereunto firm Purpoſes are formed of governing our Lives with ſuch a proſpect for

for the time to come; the uſe of the beſt means are reſolved upon, and we determine *when*, and upon what occaſions, we will put ſuch a Virtue in Practice, or imitate ſuch an Action; in what *Places* and in what *Company* we will ſtand upon our Guard, leſt we be ſurpriſed by ſuch a Vice. From hence we proceed to exerciſe our ſelves in holy Affections; as in *Love* and *Deſire* of what is *good*; in *Hatred* and Deteſtation of what is *evil*; in *Sorrow*, Shame and Self-abhorrence for having tranſgreſſed in any particular; in *Praiſe* and Thankſgiving, for having been enabled in any tolerable meaſure to have done our Duty; in *Adoration*, and *Imitation*, in *Faith*, in *Hope*, and *Charity*, and in *Reſignation* of our ſelves to God.

Q. *What are the bleſſed* Fruits *of holy* Meditation?

A. It has an univerſal influence upon the whole Life of a Chriſtian, and is an admirable Inſtrument to quicken our Progreſs in all the Graces of God's Holy Spirit. It illuminates our Underſtandings with the Knowledge of our Duty, and ſtores our Memories with all ſuch Arguments as are proper to excite us to the Performance of it. The Voice of Conſcience is by this means attended to, and we can never make any conſiderable Breaches upon it, without being allarmed with ſevere Reproaches. It wings our Prayers with Reverence and Devotion, and encreaſes our Importunity by impreſſing a lively ſenſe of the Neceſſity and Importance of thoſe things we beg of God. It habituates our Minds to ſpiritual Objects, and raiſes them above the periſhing things of this Life. It ſtrengthens our holy Purpoſes, arms us againſt Temptations, and inflames all the

Faculties of our Souls with earneſt Deſires of attaining and enjoying our chiefeſt Good.

Q. *How ought we to conclude our* Meditation?

A. By begging God to affect our Minds with a conſtant Senſe of our Duty in all the Particulars of it, chiefly that he would enable us to perform thoſe Reſolutions we have made of advancing in Piety and Virtue, that he would not leave us to our ſelves, but ſo aſſiſt us with his Grace, that what we perceive and know to be our Duty, we may faithfully fulfil all the Days of our Life.

The PRAYERS.

I.

For Forgiveneſs of our Sins.

ALmighty and everlaſting God, who art always more ready to hear than we to pray, and art wont to give more than either we deſire or deſerve; pour down upon me the abundance of thy Mercy, forgiving me thoſe things whereof my Conſcience is afraid, and giving me thoſe good things, which I am not worthy to ask, but thro' the Merits and Mediation of Jeſus Chriſt thy Son our Lord. *Amen.*

II.

For the Comforts of Grace.

GRant, I beſeech thee, Almighty God, that I who for my evil Deeds do worthily deſerve to be puniſhed, by the Comfort of thy Grace may mercifully be relieved, thro' our Lord and Saviour Jeſus Chriſt. *Amen.*

III. Al-

III.

ALmighty God, give me Grace to uſe ſuch Abſtinence during this Seaſon dedicated to the exerciſe of Repentance, that my Fleſh may be ſubdued to the Spirit, and my Mind left free to approach thee, with Ardour and Fervency of Affection. Inure me by Self-denial to bring my Body into Subjection, and to puniſh all thoſe Exceſſes I have been guilty of in the uſe of thy Creatures. Let my Retirement from the World, make me ſee the Vanity and Emptineſs of it; and teach me to reliſh the Pleaſures of ſpiritual Enjoyments. Let me ſpend thoſe ſolitary Hours in the improving my Chriſtian Knowledge, and do thou open my Eyes that I may ſee the wondrous things of thy Law. Make me heartily to bewail my Sins, and do thou work in me that godly Sorrow, not to be repented of. Grant that I may ſincerely examine the State of my own Mind, and do thou ſearch and try me, and lead me into the way everlaſting. That perceiving how bitter a thing it is to depart from the living God, I may no longer continue at a diſtance from the Fountain of all Joy and Happineſs; but that by confeſſing and forſaking my Sins, I may be entirely converted unto thee, and that they may be blotted out, when the times of refreſhing ſhall come from the Preſence of the Lord, thro' Jeſus Chriſt my only Saviour. *Amen.*

For Abſtinence and Mortification.

IV.

ALmighty God, who art the ſupreme Happineſs of a rational Creature, whom to know is eternal Life; fix my Thoughts, my Hopes

For the Meditation of heavenly things.

Hopes and my Desires upon Heaven and heavenly things; let me remember thee upon my Bed, and meditate on thee in the Night-Watches. Grant that I may so consider thy Precepts, that I may understand the Measures of my Duty, and govern all my Actions by those Rules thou hast prescribed me; may so apply thy Promises, that I may adore that infinite Goodness, that has prepared such glorious Rewards for those that love thee, and never forfeit my Title to them by consenting to any known Iniquity; may so recollect my Infirmities, that I may watch against them; my own Follies, that I may amend them; may so call to mind thy wonderful Deliverances, both in respect of my Body and of my Soul, that I may be convinced that I am preserved not by my own Strength, but by thy Almighty Power, that thy Name may have the Glory. Make my Heart the Seat of Prayer and holy Meditation; that my Mind being inured to spiritual Objects, I may despise and contemn this World, and be prepared in the Disposition of my Soul to pass Eternity in contemplating thy glorious Excellencies, thro' Jesus Christ our Lord, to whom with thee, and the Holy Ghost, be all Honour and Glory, World without end. *Amen.*

CHAP.

CHAP. II.

Ash-Wednesday, or the first Day of Lent.

Q. WHY *does the* Fast *of* forty *Days, called* Lent, *begin on* Ash-Wednesday?

A. Because the *four* Days of this Week compleat the *forty* Days; it being never the Custom of the Church to fast on *Sundays*; whereon we commemorate so great a Blessing as our Saviour's Resurrection; the *six* Sundays in *Lent* being deducted, and these *four* Days being added, make the Number entire.

Q. *Why is the first Day of* Lent *called* Ash-Wednesday?

A. From the Custom that prevailed in the Ancient Church, for Penitents at this time to express their Humiliation by lying in Sackcloth and Ashes; by the coarseness of Sackcloth they ranked themselves, as it were, among the meanest and lowest condition of Men; by Ashes, and sometimes Earth cast upon their Heads, they made themselves lower than the lowest of the Creatures of God, and put themselves in mind of their Mortality, which would reduce them to Dust and Ashes.

Q. *What was the* Discipline *of the Primitive Church at the beginning of* Lent?

A. That such Persons as stood convicted of notorious Crimes, were put to open Penance. For according to the ancient Discipline, those who after Baptism fell into any great and notorious Sins, if they were Penitents, were admitted

mitted to Penance, and to the Prayers of the Church for their Reconciliation with God. But if they were refractory Sinners, or their Crimes of a deep dye, they were excommunicated, and not admitted to Reconciliation with the Church, but after a long and tedious course of Penance, after the most publick Testimonies of Sorrow and Repentance, and the greatest Signs of Humiliation that can be imagined. For *Tertullian* tells us, *they lay in Sackcloth and Ashes, they disfigured their Bodies with a neglected Uncleanness, and dejected their Minds with Grief; they used no other Food but what was necessary to keep up Life, and frequently nourished their Prayers with rigorous Fasting; they groaned, they wept to the Lord their God Day and Night; they fell down at the Feet of the Presbyters; they kneeled to the Friends of God, and begged of all their Fellow-Christians to pray for them.* These Severities they willingly submitted to, as Tokens of their Sorrow, and Evidences of their Reformation; and thought themselves happy upon any Terms to be admitted to the Peace of God and the Church.

De Pœnit.

Q. *How were* Penitents *re-admitted into the Church?*

A. When they had finished the time prescribed for the undergoing these Severities, if their Repentance upon Examination was found to be real, they were re-admitted into the Church by the Imposition of the Hands of the Clergy, the Party to be absolved kneeling before the *Bishop*, or in his absence before the *Presbyter*; who laying his Hand upon his Head solemnly blessed and absolved him; whereupon he was received with universal Joy, and restored to a participation

Cypr. Epist. 17, 18. Edit. Oxon.

tion of the Holy Sacrament, and to all other Acts of Church-Communion.

Q. *What Method has the* Church *of* England *taken to supply the want of* ancient Discipline *at this time?*

A. Till our *spiritual Fathers* can be so happy as to succeed in discharging those Obligations they lie under of restoring to the Church that *Discipline* she has a Right to; being founded upon the express Laws of Christ and his Apostles, sufficiently explained to us by the Practice of the Primitive and Apostolical Church, very useful to recover those that have erred from the Truth and Piety, and absolutely necessary to preserve Religion in its greatest Purity; till, I say, this blessed time shall come, which good Men wish for, and bad Men fear, the *Church* of *England*, to supply this want, sets before her Members the Curses due to all Sin, and puts them in mind of God's dreadful Tribunal, where the Impenitent shall be most certainly condemned; thereby endeavouring to bring every Man to judge and condemn himself, that he may truly repent of his past Follies, and carefully avoid those Sins for the time to come, which draw upon Men the Judgments of God.

Mat. 16. 19. Ch. 18. 17. Joh. 20. 23. 1 Cor. 5. 3, 4, 5. v. 12, 13. 2 Cor. 2. 6. Ch. 12. 10. 13. 2, 10. Tit. 3. 9. 1 Tim. 6. 3. & 5.

Q. *But is not the saying* Amen *to these Sentences of God's Law, a cursing of our selves, and is it not a* wicked *as well as a* foolish *thing?*

A. This pious Office has indeed been so traduced; but I believe it has not been considered, that God himself commanded this manner of answering; and tho' some Circumstances in reciting these Curses among the *Jews*, might be ceremonial; yet the Main of the Duty, and the End

Deut. 11. 29. Ch. 27.

for

for which it was prescribed was truly moral, tending to the Honour of God and his Laws, and the promoting of true Piety. And the saying *Amen* does not signifie wishing, but affirming and declaring the Truth of what God has revealed; and thus *Amen* is often in the Gospel translated *verily*, and *Jesus* who is the Truth, is call'd *Amen*; so that *Amen* is no more than a Declaration, that he whom God blesseth is blessed, and he whom God curseth is cursed; and these Curses are like our *Saviour*'s Woes in the *Gospel*, not Procurers of Evil, but compassionate Predictions of it, in order to prevent it.

Mat. 5. 18. Mark 3. 28. Luke 4. 24. Rev. 3. 14.

Q. *But has not Christ taken away the* Curse *of the* Law, *being made a Curse for us?*

A. 'Tis true that our Saviour by virtue of his Sacrifice, made Satisfaction for Sin, and bore that Curse which belonged to us; and thereby acquitted and cleared all those that believe in him from the Guilt of all those Sins, for which there was no way of Expiation provided by the Law of *Moses*, that is of presumptuous Sins, for which there was no Sacrifice, but the Man was to be cut off. But still this Redemption that was purchas'd for us, was upon the Condition of Repentance; so that impenitent Sinners are still the Objects of God's Wrath; and tho' Pardon and Forgiveness of Sins was procured for us by the Death of Christ; yet Repentance is necessary to qualifie us to receive the Benefit of it. It being certain still, that Sinners while they remain such, are really accursed; and to convince them of this, and make them own it, is the truest Blessing the Church can procure for them.

Q. *What use does the* Church *make of setting the* Curses *of* God's Law *before us?*

A. To

A. To press all Christians to a true and sincere Repentance from the Consideration of God's dreadful Wrath against all impenitent Sinners, which as it is severe in it self, and altogether intolerable, so it is just in its Proceedings, and absolutely unavoidable when it doth come; and when Sinners are awakened by this Consideration from their dreadful Security, they are encouraged to Repentance from God's readiness to receive true Penitents to Mercy; and from the great Benefits of it, Pardon and Peace in this Life, and eternal Happiness in the next.

Q. *Since* Repentance *is so earnestly prest upon us at this time, pray wherein does it consist?*

A. Repentance consists in such a *Change of Mind* as produces the like *Change in our Lives* and Conversations; so that to repent of our Sins, is to be convinc'd that we have done amiss; whence follows hearty Sorrow for our past Follies, and a firm and effectual Purpose and Resolution of Mind to forsake them for the time to come. And this Change is so great in our Desires and Resolutions, that the Scripture calls it a *new Nature*, the sincerity and reality whereof appears in Actions suitable to such new Principles.

Q. *What Considerations are proper to excite in us* Sorrow *for our* Sins?

A. Who can forbear grieving, when he considers that he is fallen under the heavy Displeasure of Almighty God, whose infinite Patience he has abused; that he is exposed to all those Miseries that are implied in an eternal Separation from the Fountain of all Happiness; that he has foolishly neglected the most important Concern of his Life, and done what in him lies to make himself everlastingly miserable; that he has

has been ungrateful to his mighty Benefactor, and unfaithful to his beſt Friend; that he has affronted Heaven with thoſe very Bleſſings he
Rom. 2. 4. has received from thence; *that he has deſpiſed the Riches of God's Goodneſs and Forbearance, and Long-ſuffering, which ſhould have led him to Repentance.*

Q. *How ought we to expreſs our* Sorrow *for our* Sins.

A. By humbly confeſſing them to Almighty God with Shame and Confuſion of Face; by an utter Abhorrence and Deteſtation of them; by being heartily troubled for what we have done amiſs, and reſolving not to do the like again. By teſtifying the reality of our inward Sorrow by all thoſe ways that we find naturally occur in other Caſes that afflict us; as in *Faſting*, *Weeping*, and *Mourning*; practiſed by Penitents both in the Old and New Teſtament; as is plain by
Ezra 10. 16. *Ezra*, *David*, *Nehemiah*, St. *Peter*, and St. *Paul*,
Pſal. 69. 10. all deep Impreſſions of the Mind naturally pro-
Neh. 1. 4. ducing ſome proportionable effect upon the Bo-
Mat. 26. 75. dy; and it being very fit, as the Soul and
Acts 9. 9. Body have been Partakers in the ſame Sins, ſo they ſhould join together in the ſame Humiliation.

Q. *What is meant by a* firm Reſolution *of* Amendment?

A. Such a purpoſe of Mind as is formed upon calm Deliberation; after all the Difficulties of a holy Life have been thoroughly conſidered; and thoſe Diſcouragements that will frequently attend us in purſuing ſuch a Courſe. After all the Pleaſures of Sin have been ſeriouſly weighed, and thoſe Temptations that will conſtantly ſolicite us to commit it; with all

all those Motives and Arguments that excite us to perform the one and avoid the other; a Resolution of Mind framed after this manner, is likely to be permanent and lasting.

Q. *What is the best Method to make a* Resolution *of Amendment* effectual?

A. To extend it to all the Particulars of our Duty, obliging our selves to have a Respect to all God's Commands, and to avoid every thing his Law forbids. To make it adequate to all Times, not only hereafter, but at present; not only when we are out of Temptations, but when we are under them, not only when we cannot act them, but when we can act and repeat them too. To resolve upon avoiding all those Occasions that betray us into the breach of our Duty; and to make use of all those Means and Helps that are established for our Growth in Grace, especially to pray to God that he would strengthen our Weakness, and confirm our holy Purposes; and that they may be durable, frequently to repeat and renew them, particularly when we approach the *holy Table* of the Lord.

Q. *Is all true* Sorrow *for* Sin, *and are all* real Purposes *of* Amendment *for the time to come, in all Cases sufficient?*

A. No; in some Cases they are not sufficient; for if we have any ways wronged or injured our Neighbour, we must make him all the *Reparation* we are able. Those that we have drawn into Sin by our Example, or neglect of our Duty towards them, we must endeavour all we can to contribute to their Recovery; if we have injured their good *Names*, we must acknowledge our Faults, and vindicate

cate their Reputations, and by all fitting ways repair their Credit; if we have wronged them in their *Estates*, either by Fraud or Force, we must make *Restitution*; that is, restore to the right Owner what we unjustly possess, or to his Heirs; or when neither can be discovered, to the Poor; and that with all those Measures and Circumstances, which upon Consideration we shall find to be our Duty. Without this Fruit of *Repentance*, all other Expressions of it will stand us in no stead; since our Obligation to *Restitution* is founded upon immutable Reason and natural Justice, which is *to do that to another, which we would have another do to us.* Moreover, the detaining of what we know to be another's Right, is a persevering in the first Injustice; and as long as we continue in that state, we cannot expect Pardon.

Q. *Whence arises our* Obligation *to* Repentance?

A. From the absolute *Necessity* of it, in order to make us capable of the *Mercy* and *Forgiveness* of God. Without Repentance, we must be unavoidably miserable; for 'tis the great *Condition* upon which our Salvation depends; and this Change in our wicked Tempers must be wrought, before we can be *qualified* for that Happiness God has promised in the Gospel-Covenant.

Q. *What do you mean by the* Forgiveness *of* Sins?

A. A Discharge and Release from that Punishment that is due to Sin. By transgressing God's Laws, we contract Guilt, which is an Obligation to suffer that Punishment the Wrath of God

God shall think fit to inflict: But by the Forgiveness of Sins we are freed and delivered from that Punishment to which we were before obnoxious.

Q. *Is* Repentance *the* valuable Consideration *for which God bestows upon us* Forgiveness of Sins?

A. The Scriptures are clear that our Blessed Saviour Jesus Christ laid down his Life as a Sacrifice for the Sins of the World, that by his Death he reconciled us to God; and by the Merit of his Sufferings made full Satisfaction for us; so that 'tis for the sake of what Christ endured, that God was pleased to take off our Obligation to eternal Punishment: But yet this Reconciliation that is made by the Death of Christ between God and Man, is not absolute, but upon Conditions. We must repent to make us capable of that Pardon he has purchased for us, for our Saviour has joined these two together in his Commission to the Apostles, saying, *That Repentance and Remission of Sins should be preached in his Name throughout all Nations.* Luk. 24. 47.

Q. *How do Men delude themselves in this necessary Duty of* Repentance?

A. By delaying it for the present, and deferring it to some future Opportunity; either till the Heat of Youth is over, or till Sickness, Old Age, or Death overtakes them; which as it is the greatest Folly imaginable, to venture a Matter of such Consequence upon such an Uncertainty as future Time, which we can never be sure of; and to defer a necessary Work to the most unfitting Season of performing it; so 'tis highly wicked in that we

abuse

abuſe God's Patience, who gives us Time and Opportunity for it at preſent; and prefer the Slavery of Sin before his Service; 'tis a Contempt of his Laws, and of that Wrath which is revealed from Heaven againſt all Unrighteouſneſs; and we may juſtly fear that ſuch a Procedure may provoke God to withdraw that Grace which will then be neceſſary for the exerciſe of our Repentance, tho' he ſhould give us Time and Opportunity.

Q. *Is a* Death-bed Repentance *therefore abſolutely* impoſſible?

A. It is certain, that without a particular Grace of God no Man will be able to repent upon his Death-bed; and it is no ways reaſonable to expect theſe extraordinary Influences, when the ordinary means of Grace have been neglected all along in Life; and therefore I believe it very rarely takes Effect: But I cannot think it abſolutely *impoſſible*, becauſe the Nature of Repentance conſiſting in the *Change* of our *Minds*; and the *Change* in our *Lives* being only the neceſſary effect of that inward Change when 'tis ſincere; 'tis poſſible by the extraordinary Grace of God, (which the Goſpel gives us no Encouragement to hope for) that the Change of our *Hearts* may be *true*, *full*, and *ſufficient*, and yet we may want Time and Opportunity to ſhew the Effect of it in our Actions. And when God ſees it thus, he may take the inward Will and Choice for the outward Service and Performance; becauſe he foreſees that if Time had been allowed, Obedience would certainly have followed. Beſides, we find that the Reſolutions of a Sick-bed, tho' very rarely, yet ſometimes

 have

have been effectual, which is sufficient to prove the thing possible; and if *Divines* thought otherwise, 'twould be in vain for them to exhort Persons in such Circumstances to repent and turn to God.

Q. *Wherein consists the* Danger *of a* Death-bed Repentance; *and how is the* Case *of such* dying Penitents *deplorable?*

A. Considering the Difficulty of a thorough Change, and the disadvantageous Circumstances of a Sick-bed, 'tis highly probable that whosoever defers it till that Time will never repent at all; or if he does, his penitential Resolutions being founded upon such temporary Principles, as the Fear of Death and the Absence of Temptation, they will seldom prove strong and vigorous enough to produce a thorough Reformation: as is plain in the case of those that recover, among whom there are very few that are true and constant to those Purposes of Amendment, which they formed upon the Prospect of approaching Death. But supposing their penitential Purposes be rightly qualified; considering the Fickleness and Mutability of our Nature, nothing but the Fruits and Effects of Repentance can create in us an assurance that we are inwardly changed; and consequently they must needs die very uncomfortably, and in great doubt and anxiety of Mind what will be their Fate and Doom to all Eternity.

The PRAYERS.

I.

For Contrition.

ALmighty and Everlasting God, who hatest nothing that thou hast made, and dost forgive the Sins of all them that are Penitent; create and make in me a new and contrite Heart, that I, worthily lamenting my Sins, and acknowledging my Wretchedness, may obtain of thee, the God of all Mercy, perfect Remission and Forgiveness, thro' Jesus Christ our Lord. *Amen.*

II.

For Pardon upon our Confession.

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, and Judge of all Men; I acknowledge and bewail my manifold Sins and Wickedness, which I from time to time most grievously have committed in Thought, Word and Deed, against thy Divine Majesty, provoking most justly thy Wrath and Indignation against me. I do earnestly repent, and am heartily sorry for these my Misdoings: The Remembrance of them is grievous unto me, the Burthen of them is intolerable: Have Mercy upon me, have Mercy upon me, most merciful Father, for thy Son our Lord Jesus Christ's sake, forgive me all that is past; and grant that I may ever hereafter serve and please thee in newness of Life, to the Honour and Glory of thy Name, thro' Jesus Christ our Lord. *Amen.*

III. Ha-

III.

HAving thus utterly renounced my Sins, O Holy Father! I deſire above all things to partake of thy Righteouſneſs, having utterly defaced and corrupted my ſelf, I would gladly be new made by thee; having hitherto miſcarried whilſt I would be in my own Hands, I deſire now to be altogether in thine. I loath my ſelf, O my dear God! whilſt I am without thee, and whatever elſe I loſe, my earneſt Prayer is, that I may recover thy Likeneſs, through Jeſus Chriſt my Lord. *Amen.*

Mr. *Kettlewell.* For the Renewal of our Minds.

IV.

I Know, O Gracious Lord, that I cannot receive this, but from thy ſelf; therefore be thou the bleſſed Giver and the Gift. I know alſo, alas, that I am utterly unworthy to have thy divine Image ſtampt upon my Soul; but I extreamly need it, and I extreamly value it; and ſuch thou art pleaſed to account worthy of it. And I heartily love thee, O my God, or elſe I ſhould not be thus deſirous to be like thee. And thou loveſt to communicate thy Goodneſs; and whom ſhoud'ſt thou imprint and diſplay it upon, but on thoſe who love thee, and are earneſtly deſirous of the ſame. Hear me therefore, O my God, and breath into my Heart *that Spirit, which renews me after thine own Image, in Righteouſneſs and true Holineſs.* Oh! thou who ſeekeſt out Sinners to make them good, do not reject me now, when I ſeek thee out to make me better. I am poor and naked, O fill me with thy Righteouſneſs! My good Thoughts are unconſtant and changeable, O fix

For a Spirit of true Holineſs.

them by thy Grace! Set up thy Kingdom, O Jesu, in my Heart! for to become thy faithful Servant, is more to me than to have the Empire of this World. Keep me stedfast, O Lord, in serving thee, till thou takest me finally to enjoy thee, thro' Jesus Christ, my Blessed Saviour and Redeemer. *Amen.*

V.

For universal Obedience.

LOrd, grant that at all times I may account my Sins, yea all my Sins, to be my Shame; and make thy Laws, yea all thy Laws, to be my Rule; and thy blessed Will to be in every thing my Choice and Satisfaction. Let thy Promises be my Hope, thy Providence my Guard, thy Grace my Strength, and thy blessed Self my Portion, both now and in the end, thro' Jesus Christ my Saviour and Redeemer. *Amen.*

CHAP. III.

Ember Days in Lent.

Q. WHat *are* Ember *Days?*

A. Certain Days set apart for consecrating to God the four Seasons of the Year, and for the imploring of his Blessing by Fasting and Prayer upon the *Ordinations* performed in the Church at such Times. And this in Conformity to the Practice of the Apostles, who
Act. 13. 3. when they separated Persons for the Work of the Ministry, prayed and fasted before they laid on their Hands. It will become us therefore

fore to addreſs to Heaven at this time after the ſame manner, that God would be pleaſed ſo to govern the Minds of the Biſhops, that they may admit none into *Holy Orders*, but ſuch as are duly qualified for the Diſcharge of that ſacred Function. And that thoſe who ſhall be ordained to ſerve at the Altar, may by their exemplary Lives and zealous Labours turn many unto Righteouſneſs.

Q. *When are theſe* Ember Days *obſerved in the Church?*

A. At the four Seaſons of the Year, being the *Wedneſday*, *Friday*, and *Saturday*, after the firſt Sunday in *Lent*, after *Whitſunday*, after the fourteenth of *September*, and after the thirteenth of *December*: It being enjoined by a Canon of the Church, *that Deacons and Miniſters be ordained, or made, but only upon the Sundays immediately following theſe Ember Faſts.* Can. 31.

Q. *Why are theſe* Faſts *called* Ember Days?

A. Some think they are ſo called from a *German* Word that imports *Abſtinence*; others that they are derived from *Ember*, which ſignifies Aſhes, and therefore are ſtiled *Ember Days*, becauſe it was cuſtomary among the *Ancients* to accompany their Faſtings with ſuch Humiliations, as were expreſt by ſprinkling Aſhes upon their Heads, or ſitting in them; and when they broke their Faſts upon ſuch Days, to eat only Cakes baked upon *Embers*, which was therefore called *Ember-Bread*. But Dr. *Mareſchal*'s Conjecture in his Obſervations upon the *Saxon* Goſpels, ſeems to hit upon the true *Etymology*, which he derives from the *Saxon* Word, importing a *Circuit* or *Courſe*; ſo that theſe Faſts being not occaſional, but returning every Year Pag. 528, 529.

in certain Courſes, may properly be ſaid to be *Ember Days*, becauſe *Faſts in Courſe.*

Q. *Wherein conſiſts the* Piety *of* inſtituting *theſe Days?*

A. The Ordination of fit Perſons to ſerve in the ſacred Miniſtry of God's Church, being of that vaſt Importance to the Welfare of it; as well as the Salvation of thoſe Souls that are Members of that Body; 'tis very neceſſary and fitting that all Chriſtians, who are ſo much concerned in the Conſequences of it, ſhould uſe their beſt Endeavours to make it ſucceſsful and efficacious; which cannot be better done than by the united Prayers and Faſtings of Chriſtians, which have always been eſteemed an admirable method to procure God's Favour and Bleſſing upon ſuch Occaſions. Beſides, the time of *Ordinations* being publickly ſtated, the People have the advantage and liberty of making their Objections, if they have any thing material to offer againſt the Candidates for *holy Orders*; a Privilege which the ancient Church always allowed, and is very much encouraged by the *Church* of *England*; who gives free leave to every Man to declare, if he knoweth any Impediment or Crime in any Perſons preſented to be Ordained; and calls upon them to come forth and ſhew the Crimes alledged.

Form of Conſec.

Q. *What* Officers *are eſtabliſhed in the Chriſtian Church?*

A. The Church being a regular Society founded by Chriſt, diſtinct from and independent of all other worldly Societies, muſt naturally make us ſuppoſe that he inſtituted ſome Officers for the Government of it. *And it is evident to all Men, diligently reading holy Scripture and ancient Authors,*

Preface to Form of Conſecrat.

thors, that from the Apoſtles time, there ha.. been theſe Orders of Miniſters in Chriſt's Church, Biſhops, Prieſts, *and* Deacons, *which Offices were evermore had in ſuch reverent Eſtimation, that no Man by his own private Authority might preſume to execute any of them, except he were firſt called, tried and examined, and known to have ſuch Qualities, as were requiſite for the ſame, and alſo by publick Prayers with Impoſition of Hands approved and admitted thereunto.* Theſe Orders have all ſome ſpiritual Powers annex'd to their Office, tho' ſome in a greater degree, and others in a leſs.

Q. *What is the Office of a* Deacon?

A. "It pertaineth to the Office of a *Deacon*, Form of
" in the Church where he ſhall be appointed, to Conſec.
" aſſiſt the Prieſt in Divine Service, and eſpecial-
" ly when he miniſtreth the Holy Communion,
" and to help him in the Diſtribution thereof,
" and to read the holy Scriptures and Homilies
" in the Congregation, and to inſtruct the Youth
" in the Catechiſm, to baptize and to preach, if
" he be admitted thereto by the Biſhop. And far-
" thermore, it is his Office where Proviſion is ſo
" made, to ſearch for the ſick, poor and impotent
" People of the Pariſh, to intimate their Eſtates,
" Names, and Places where they dwell, unto the
" Curate, that by his Exhortation they may be re-
" lieved by the Pariſh, or other convenient Alms.

Q. *Upon what* Occaſion *was this* Order *inſtituted in the Church?*

A. This Office had its Original from the mur- Acts 6.
muring of the *Grecians*, who were probably Proſelytes; *Jews* by Religion, and *Gentiles* by Deſcent; againſt the *Hebrews*, who were *Jews* both by Religion and Deſcent, *that their Widows*

were neglected in the daily Miniſtration, when Believers *had all things in common*, and were ſupplied out of one Treaſury. To prevent any Miſmanagement for the future, the Apoſtles appoint ſeven Men of *honeſt Report*, *full of the Holy Ghoſt and of Wiſdom*, to ſuperintend the Neceſſities of the Poor, and to *ſerve Tables*, who were called *Deacons*.

Q. *Does this* ſerving of Tables *only imply their Care of the Poor?*

A. Beſides the Care of the Poor, by their *ſerving of Tables*, was implied their peculiar Attendance at the *Lord's Table*. It being the Cuſtom of Chriſtians in thoſe Times to meet every Day at the *Lord's Table*, where they made their Offerings for the Poor, and when Poor and rich had their Meals together, conſequently 'twas their office to deliver the Sacramental Elements, when conſecrated, to the People. They had alſo Authority to preach and baptize, as appears from the Example of *Philip*, one of the ſeven; but they all along in the Primitive Church retained ſo much of the chief deſign of their Inſtitution, that they took care of the Churches Revenues under the *Biſhops* and diſtributed them as the *Biſhop* and his College of *Preſbyters* appointed.

Q. *Was not this* Office *exerciſed, as ſome pretend, by* Lay-men?

A. The Solemnity that was uſed in ſetting *Deacons* apart for this Service, by Prayer and Impoſition of Hands; and the Qualifications that St. *Paul* requires in a *Deacon*, almoſt the very ſame with thoſe for a *Prieſt*, ſufficiently prove this Degree to be an Eccleſiaſtical Office; nor would the Primitive Church have forbidden

Can. Apoſt. Sext.

Deacons,

Deacons, as it certainly did, to have followed ſecular Employments, if they had been meer Lay-men?

Q. *How long is it required that a Perſon ſhall remain in the Degree of a* Deacon?

A. "It is enjoyned by the Church, that a "*Deacon* ſhall continue in that Office the "ſpace of a whole Year at the leaſt (except "for reaſonable Cauſes it be otherwiſe ſeen to "his *Ordinary*) to the intent he may be per-"fect and well expert in the things pertaining "to the Eccleſiaſtical Adminiſtration. In exe-"cuting whereof, if he be found faithful and "diligent, he may be admitted by his *Dioceſan* "to the Order of Prieſthood. And 'tis to be wiſh'd that this Rule was more particularly obſerved, that thoſe who aſpire to the Prieſthood might give ſufficient Proof of their Fitneſs for that high Calling.

Q. *What* Qualifications *are required in a* Deacon?

A. Chiefly that he be a Man of a ſober and godly Converſation, edifying by his Example thoſe Chriſtians where he officiates; and that he be endowed with ſuch Meaſures of Learning as to be able at leaſt to render an Account of his *Faith* in *Latin*, and confirm it with Teſtimonies out of the Holy Scripture; eſpecially he muſt be very converſant in thoſe holy Books, which are the perfect Rule of *Faith* and *Manners*, neceſſary for the governing of his own Life, the Inſtruction of others, and the confuting of Gain-ſayers. The Biſhop ought to have a moral Aſſurance, partly by his own Knowledge, and partly by the Teſtimonials of credible Hands, that the Perſon preſented is ſo qualified, Can. 34.

lified, and his *Arch Deacon* after Trial and Examination profeſſes, that he believes the Candidate ſo prepared.

Q. *What do you mean by an* Arch Deacon?

A. In great Churches where the Biſhop had many *Deacons*, one among them had the Title of *Arch-Deacon*, who was a ſort of Governour over all the reſt; to whom the *Biſhop* committed ſome Authority to admoniſh and cenſure, as it ſhould be found expedient, ſtill reſerving an Appeal to himſelf. The original Juriſdiction which of Right belonged to the Biſhop, by degrees and mutual Conſent, was in part committed to the *Arch-Deacon*; whoſe Juriſdiction is founded on immemorial Cuſtom, in Subordination to the Biſhop. And tho' for ſome time he was only of the Order of *Deacons*, yet afterwards it became common for ſuch as were *Prieſts* to be choſen to that Office; which conſiſts in the inſpecting the Lives and Behaviour of the Clergy; and in taking care the Churches and Chancels be kept in good repair; and that the Poſſeſſions and all other things belonging to God's Houſe, be not embezel'd or damnify'd; particularly to try and examine thoſe who ſhall be Candidates for Holy Orders. The Inſtitution of *Arch Deacons* is very ancient, and their Authority very conſiderable; and the due Execution of the Office contributes very much to the good Government of the Church.

Hiero. Ep. ad Evag.

Q. *What is the Office of a* Prieſt *or Presbyter?*

A. To teach and inſtruct the People committed to his Charge by the Biſhop of the Dioceſs, in the whole Doctrine of Chriſtianity, as contained in the Holy Scriptures. To adminiſter the Sacraments and the Diſcipline of Chriſt, as the

the Lord hath commanded. To oppoſe all ſuch erroneous and ſtrange Doctrines as are contrary to God's Word. To uſe both publick and private Admonitions and Exhortations, as well to the Sick as to the whole within his Cure, as need ſhall require, and occaſion ſhall be given. To offer up the Prayers in the publick Aſſemblies. To maintain Quietneſs, and Peace, and Love among all Chriſtian People, eſpecially among thoſe committed to his Charge. To faſhion and frame himſelf and Family according to the Doctrine of Chriſt; and to make himſelf and them Examples to the Flock he feeds. To exerciſe all theſe Duties with Diligence and Fidelity, and to forſake and ſet aſide (as much as may be) all Worldly Care and Studies; ſince the Employment of his Function is ſufficient to engage all his Time and all his Thoughts. The Sacerdotal Powers none muſt undertake, but ſuch as have received their Commiſſion from *Biſhops*, who only have Authority to ſend Miniſters into the Lord's Vineyard.

Q. *What* Qualifications *are required in a* Prieſt, *or* Miniſter *of the* Goſpel, *to enable him to diſcharge his* Duty?

A. A thorough *Knowledge* of the whole *Will of God*, ſince it is the Prieſt's Lips muſt preſerve Knowledge; and except they have it themſelves, how can they communicate it to others? *Faithfulneſs* in the inſtruction of thoſe that are committed to their Care; that they may deliver nothing for the Will of God but what is contained within the Bounds of their Commiſſion, and that they may conceal nothing that is neceſſary for the People to believe and practiſe; and this tho' it contradicts the Prejudices of ſome, and the

the corrupt and worldly Maxims of others. For by this particular Application to the Conſciences of Men according to their Wants and Neceſſities, it will be plain they conſult not ſo much what will pleaſe them, as what will do them good. Great *Prudence* in all their Conduct, which tho' it will not permit them to neglect any part of their Duty, yet it implies the performing it in ſuch a manner as may render Inſtructions and Perſuaſions moſt effectual, by taking the moſt convenient Seaſons, and teaching Things of preſent Uſe; and by avoiding all unneceſſary Provocations. A Faithful Servant does what he is commanded, and a Wiſe Servant does it in the moſt effectual manner.

Q. *What Care has the Church of* England *taken, that unfit Perſons ſhould not be admitted to* Holy Orders?

A. Beſides the ſolemn Profeſſion of the *Candidates* in the Preſence of God, that they think themſelves *truly called according to the Will of our Lord Jeſus Chriſt*, the Church requires that the Biſhops be well aſſured either by their own Knowledge, or by the Teſtimonials of credible Perſons, that the *Candidates* be Men of good Lives, and free from all noted Crimes, as well as of ſufficient Learning for the diſcharge of their Office. To this end 'tis wiſely enjoyned, Can. 34. that the Candidates ſhall bring ſufficient Teſtimonials of their ſober Life, from ſuch as have known and lived near them for three Years before. Moreover they are to undergo the Trial and Examination of the *Arch-Deacon*; who is to aſſure the *Biſhop* he thinks them apt and meet, both for *Learning* and *godly Converſation*. And yet to prevent any ſcandalous Intruders, the

Biſhop

Biſhop before he gives them their Commiſſion, makes a publick Application to the Congregation, to enquire whether they know any Impediment, why the Perſons preſented ſhould not be ordained; and if any Crime is objected againſt any one, the *Biſhop* is to delay giving him *Orders* till he has cleared himſelf. And as a farther Security in this matter, if a *Biſhop* Can. 35. ſhall be convicted of any culpable neglect in admitting Candidates, he ſhall be ſuſpended by the *Arch-biſhop* of the *Province* from conferring Orders for two Years. 'Tis to be heartily wiſh'd, that all Perſons concern'd would be very conſcientious in ſigning Teſtimonials, that this admirable Method might not be render'd ineffectual, by an ill-timed Complaiſance; for which they muſt ſeverely anſwer at the dreadful Tribunal of God, ſince eminent Hands may miſlead a Biſhop, the beſt diſpoſed to do his Office.

Q. *What is the Office of a* Biſhop?

A. The Office of a *Biſhop* contains and includes in it all the *Sacerdotal* Powers, and by conſequence the Powers of the inferior Orders; as to diſpoſe of the Church's Alms, to preach, to pray, to adminiſter the Holy Sacraments, and abſolve Penitents. And moreover contains peculiarly the Power of *conſecrating* Biſhops to ſucceed in vacant Sees, and of *ordaining* thoſe inferiour Officers, *Presbyters* and *Deacons*, and of *confirming* thoſe that renew the ſolemn Vow that was made in their Names at their Baptiſm. It has the inherent Right of adminiſtring the Cenſures of the Church, and the Power of ruling and governing it, and providing for its welfare by good Laws.

Q. *How*

Q. *How were the* Biſhops *called in the* Apoſtolical *Age?*

Euſeb. lib. 1. c. 12. Phil. 2. 25. 2 Cor. 8. 23. Gal. 1. 19.

A. Thoſe whom we now call *Biſhops*, were in the firſt Age of the Church ſtiled *Apoſtles*, and by St. *John* in the *Revelation*, Angels. And the words *Biſhop* and *Presbyter* in the ſame Age were uſed often promiſcuouſly to denominate the ſame Order; and generally that which we now call the Order of *Prieſts*. But in the ſucceeding Age, and that while St. *John* was alive, the Governours of the Church abſtained from the Name of *Apoſtles*, and were contented with that of *Biſhops*; and then the ſecond Order were called altogether *Presbyters*. And that the Title of *Biſhop* was appropriated thenceforward to thoſe that had the Power of *Ordaining*, *Confirming*, and *Governing*, is plain from the Eccleſiaſtical Writers of that Age. So that 'tis not ſo much the Name as the diſtinct Powers which are contended for; of which there will be an account given on the next Seaſon of theſe *Ember Faſts*.

Q. *What do you mean by an* Arch-Biſhop?

A. When Chriſtianity began to ſpread over the Provinces of the *Roman Empire*, the *Biſhops* of leſſer Cities were ſubordinate to thoſe of the greater, after the method of the Civil Government; which chief Biſhop was originally ſtiled the *firſt Biſhop* or *Primate*, and in the following Ages *Metropolitan* and *Arch-Biſhop*; who was not ſuperiour to other Biſhops in Order, but only in Juriſdiction. All learned Men agree that *Metropolitans* were of very great *Antiquity*; and ſome of an eminent Character have thought them of *Apoſtolical* Inſtitution, and that *Timothy* and *Titus* were ſuch. The Privileges that belong

long to theſe chief Governours of the Church, are to confirm the Elections and Conſecrations of all *Biſhops* in their *Provinces*; to ſummon the *Biſhops* of their *Provinces* to hold *Synods* under them, to inquire into the Manners and Opinions of the Biſhops under their Juriſdiction, and to cenſure with Suſpenſion or Deprivation, according to the Heinouſneſs of the Crime; and laſtly, to hear and determine Cauſes between contending Biſhops, and to interpoſe their Authority in all Affairs of their Provinces which are of great moment.

Q. *What* Solemnity *was anciently uſed in admitting Men into* holy Orders?

A. According to primitive Practice Men were admitted Officers in the Church of Chriſt by *Faſting*, *Prayer*, and *Impoſition of Hands*. Our Saviour directed his Diſciples to pray, immediately before he created them Apoſtles; and does himſelf retire to addreſs to Heaven for Succeſs in a matter of ſuch great Importance. In this manner did the Apoſtles convey the Spiritual Powers they received from their Maſter; and the Cuſtom was obſerved regularly in the ſucceeding Ages of the Church; neither is it reaſonable that Men ſhould be admitted to ſo honourable an Office as the care of Souls, without ſome ſolemn Inveſtiture, when no Office of Truſt is conveyed without ſome Form of Creation.

Mat. 9. 38. 10. 1.

Acts 6. 6. 13. 2, 3.

1 Tim. 4. 14.

Q. *What may we learn from the* Inſtitution *of theſe ſeveral* Orders *in Chriſt's Church?*

A. To be thankful to God for his great Goodneſs in eſtabliſhing ſuch Orders of Men on purpoſe to tranſact with us in his Name the momentous Affair of our eternal Salvation. To

continue ſtedfaſt in the Communion of a Church, which is ſo conformable to the ancient Model for Diſcipline as well as Doctrine. To obey thoſe that have the Rule over us, as thoſe that watch for our Souls. To obſerve thoſe pious Regulations, which our Spiritual Governours ſhall from time to time enjoin for the building us up in our holy Faith. To ſpend theſe faſting Days in Devotion and Retirement, with particular Interceſſions for all Orders of the Clergy; that the Biſhops may lay Hands ſuddenly on no Man, and may be eminent for their Piety and Charity; that they may govern with Juſtice and Equity; and ſhew great Gentleneſs and Moderation in their Behaviour towards all Men; that all they who engage in any holy Function, may have a due Regard to the great Ends for which it was inſtituted, and that they may be furniſh'd with all thoſe Abilities which are neceſſary for the Diſcharge of their Miniſtry.

The PRAYERS.

I.

For the Ordainers and the Ordained.

ALmighty God our Heavenly Father, who haſt purchaſed to thy ſelf an univerſal Church, by the precious Blood of thy dear Son: Mercifully look upon the ſame, and at this time ſo guide and govern the Minds of thy Servants, the Biſhops and Paſtors of thy Flock, that they may lay Hands ſuddenly on no Man, but faithfully and wiſely make Choice of fit Perſons to ſerve in the ſacred Miniſtry of thy Church. And to thoſe which ſhall be ordain'd to any holy Function, give thy Grace and heavenly

venly Benediction, that both by their Life and Doctrine, they may ſet forth thy Glory, and ſet forward the Salvation of all Men, through Jeſus Chriſt our Lord. *Amen.*

II.

ALmighty God, Giver of all good Things, who of thy great Goodneſs doſt vouchſafe at this time to call ſeveral of thy Servants to the Offices of *Deacons* in thy Church: Make them, I beſeech thee, O Lord, to be modeſt, humble, and conſtant in their Miniſtration, to have a ready Will to obſerve all Spiritual Diſcipline; that they having always the Teſtimony of a good Conſcience, and continuing ever ſtable and ſtrong in thy Son Chriſt, may ſo well behave themſelves in this inferiour Office, that they may be found worthy to be called unto the higher Miniſteries in thy Church, through the ſame thy Son our Saviour Jeſus Chriſt; to whom be Glory and Honour, World without end. *Amen.* For Deacons.

III.

ALmighty God, giver of all good things, who by thy Holy Spirit haſt appointed divers Orders of Miniſters in the Church; Mercifully behold thy Servants now to be called to the Office of *Prieſthood*, and repleniſh them ſo with the Truth of thy Doctrine, and Innocency of Life, that both by Word and good Example, they may faithfully ſerve thee in this Office, to the Glory of thy Name, and the good of thy Church, thro' the Merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, World without end. *Amen.* For Prieſts.

IV.

For the Clergy that they may rightly discharge their holy Functions.

GRant, O Lord, that all those who dedicate themselves to the Service of thy Altar, may be inwardly moved by thy holy Spirit to take upon them that sacred Ministration; that their Consciences may testifie to them, that by engaging in this holy Calling, their chief design is to serve thee, promote thy Glory, and edifie thy People; that they may neither be led by Ambition nor Covetousness; that neither the Honours nor the Revenues that are annexed to this Profession, may have any competition in their Minds with a mighty Zeal for thy Glory, and a desire to promote the Salvation of Souls. To this end, O Lord, grant that they may make thy holy Writ the chief Subject of all their Studies, that they may from thence instruct thy People committed to their Charge, and silence Gainsayers; that they may faithfully and diligently administer thy Holy Sacraments; that they may labour in Season and out of Season, by private and publick Admonitions and Exhortations; that they may maintain Peace and Love among all Christians, and frame themselves and their Families according to the Precepts of thy holy Gospel. Give them the Will, O Lord, to do their Duty, and Strength and Power faithfully to perform the same, through Jesus Christ our Lord. *Amen.*

CHAP.

CHAP. IV.

Good-Friday.

Q. WHat Faſt *does the* Church *this Day obſerve?*

A. That of our Saviour's Paſſion, commonly called *Good-Friday.*

Q. *Why is this Day called* Good-Friday?

A. From the bleſſed *Effects* of our Saviour's Sufferings; which are the Ground of all our Joy; and from thoſe unſpeakable good things he has purchaſed for us by his Death; whereby the *bleſſed Jeſus* made Expiation for the Sins of the whole World, *and by the ſhedding of his own Blood obtained eternal Redemption for us.* Heb. 9. 12.

Q. *Why is the* Commemoration *of our Saviour's* Sufferings *obſerved as a* Day *of* Faſting *and Humiliation?*

A. Becauſe at this time we properly conſider our Saviour's Paſſion, with reſpect to the cauſe of it; and therefore muſt needs own it to be matter of the greateſt Sorrow and Humiliation, ſince they were the Sins of Mankind that drew upon him that painful and ſhameful Death of the Croſs. And in this manner, and with this Proſpect, the Memory of his Sufferings has been kept from the firſt Age of Chriſtianity; not that the Grief and Affliction they then expreſſed, did ariſe from the loſs they ſuſtained, nor from any Indignation againſt our Saviour's mortal Perſecutors; but from a Senſe of the Guilt of the Sins of the whole World,

for which our Lord had this Day ſuffered.

Q. *How was this whole* Week *called in the* Primitive *Church?*

A. The *Great* and the *Holy* Week; becauſe in this Week was tranſacted an Affair of the greateſt Importance to the Happineſs of ſinful Man; and Actions truly great were performed to ſecure his Salvation; *Death was conquered*, the *Devil's Tyrany was aboliſhed*, the *Partition Wall* betwixt *Jew* and *Gentile* was broken down, and *God* and *Man* were *reconciled.* And it was called *Holy*, from thoſe devout Exerciſes which Chriſtians employed themſelves in upon this Occaſion. And ſeveral of the Chriſtian *Emperors*, to ſhew what Veneration they had for this *holy Seaſon*, cauſed all Law Suits to ceaſe, and Tribunal Doors to be ſhut up, and Priſoners to be ſet free. And 'tis to be hoped that *Good-Friday* may retrieve the ancient Reverence that was paid to it, ſince Authority has ſo worthily required it to be obſerved as a day of Devotion, and ſequeſtred from all worldly Buſineſs. And ſurely, no good Chriſtian that is ready to celebrate any other *Faſt*, enjoyned upon the Occaſion of temporal Calamities, will refuſe to join in Humiliation, aſſigned for much more weighty ſpiritual Reaſons, for the ſaving immortal Souls, and the averting eternal Vengeance.

Heb. 2. 14. 15. Epheſ. 2. 14, & 16. 1 Theſ. 1. 10.

This was done laſt Year, when the Day was religiouſly obſerved throughout the whole City of London, *by ſhutting up of Shops, and by attending the publick Aſſemblies.*

Q. *How was this* Week *obſerved in the* Primitive *Church?*

A. With great ſtrictneſs of *Faſting* and Humiliation. Some abſtain'd from Food the whole *ſix* Days, ſome *four*, ſome *three*, and thoſe that did leaſt, *two*; which were *Good-Friday*, and the Day following. They applied themſelves to Prayer

Dionyſ. Alex.

Prayer both in publick and private, to hearing and reading God's holy Word, and exerciſing a moſt ſolemn Repentance for thoſe Sins which crucified the Lord of Life. Thus with abhorrence of Sin, and penitential Grief did they celebrate the Memory of our Saviour's Sufferings.

Q. *What* Proviſion *has the Church of* England *made, to exerciſe the* Devotion *of her* Members *all this* Week?

A. She calls all her devout Members every Day this Week to meditate upon our Lord's Sufferings; having collected in her *Offices* moſt of thoſe Portions of Scripture that relate to this tragical Subject; increaſing their Humiliation, by the Conſideration of our Saviour's: That with penitent Hearts, and firm Reſolutions of dying likewiſe to Sin, they may attend their Saviour through the ſeveral Stages of his bitter Paſſion. And by encouraging a prudent Abſtinence from innocent Pleaſures, and the Cares of worldly Buſineſs, as well as from the common Liberties of Food, ſhe directs their Thoughts and Affections to the ſerious Conſideration of ſuch things as concern their eternal Salvation; That by reflecting upon the Guilt of their Sins, and diſpoſing their Minds to an abhorrence of them, they may be qualified for the Benefit of our *Saviour's Expiation.*

Q. Who *was it that this* Day *ſuffered?*

A. Jeſus Chriſt, the *eternal Son of God*; begotten of his Father before all Worlds, God of God, very God of very God; the *Prince* of *Glory*, the *Heir* of *everlaſting Bliſs*, the *promiſed Meſſias*; who took upon him the Nature of Man, and in that Nature being ſtill the

ſame Perſon he was before, did ſuffer for our Salvation; for the Princes of this World crucified *the Lord of Glory*, and God purchaſed his Church with *his own Blood*.

1 Cor. 2. 8. Acts 20. 28.

Q. What *was it our* Saviour *ſuffered?*

A. When the bleſſed Jeſus took upon him Humane Nature, he was ſubject to all thoſe Frailties and Infirmities, thoſe outward Injuries and violent Impreſſions to which Mortality is liable, his whole Life was full of Sufferings, from his Birth in the Stable, to his Death upon the Croſs; but particularly in his laſt bitter Paſſion, he ſuffered moſt exquiſite Pains and Torments in his Body; and inexpreſſible Fears and Sorrows and unknown Anguiſh in his Soul.

Q. *What did our* Saviour *ſuffer in his* Body?

A. He was betrayed by *Judas* and denied by *Peter*, both his own Diſciples. He was apprehended and bound by the rude Soldiers as a *Malefactor*; accuſed by falſe Witneſſes, arraigned and condemned. He was buffetted, ſcourged and ſpit upon, derided and mocked by the People, the Soldiers, and at laſt by the High-Prieſt. He was made the Scorn and Contempt and Sport of his inſolent and inſulting Enemies; was worried to Death by the Clamours of the Rabble, that cried out, *crucifie him, crucifie him.* And accordingly he was nailed to the Croſs, on which after having hung ſeveral Hours, he gave up the Ghoſt; a Death of utmoſt Shame and Ignominy, as well as of Torment inſupportable.

Mat. 26. c. 27.

Q. *What was the* Nature *of* Crucifixion?

A. It was a *Roman* Puniſhment remarkable for the exquiſite Pains and Ignominy of it; being the moſt painful and the moſt ſhameful of all their ways of diſpatching Criminals. The Body was

was *laid* upon a piece of Wood afterwards erected and fixed in the Earth, and the Hands nailed to a tranſverſe Beam faſtned unto that, towards the top thereof; and the Body reſted upon another piece of Wood, fixed into that which was erected, towards the lower part. The Torment of it appeared from the piercing thoſe parts of the Body with Nails, which are moſt nervous, and yet did not quickly procure Death; and the Shame of it was evident from thoſe upon whom it was inflicted, being only Slaves and Fugitives. But when the *Roman Emperors* became Chriſtians this Puniſhment was forbidden out of a due Reſpect and pious Honour to the manner of *Chriſt's* Death.

Q. *How does it appear that our* Saviour *ſuffered in his* Mind?

A. From thoſe grievous Agonies he felt, firſt in the Garden of *Gethſemane*, juſt before his Apprehenſion, when his Soul was exceeding ſorrowful, even unto Death, when he ſweat as it were drops of Blood, and prayed thrice with great Vehemence to his Father, that if it were poſſible that bitter Cup might paſs from him. And from that unconceiveable Anguiſh which he expreſſed upon the Croſs, when he broke out into that paſſionate Exclamation, *My God, my God, why haſt thou forſaken me?* So that Evil to come tormented his Soul with Fear, and Evil preſent with Sadneſs, Sorrow and Anguiſh. Mat. 26. 38. Mat. 27. 46.

Q. *Did our Saviour ſuffer the* Torments *of the* Damned?

A. 'Tis certain the Damned are the Objects of God's Wrath; and will remain ſo to all Eternity; but our Saviour in *laying down his Life* did an act highly agreeable to God, and for Joh. 10. 37.

which the Father loved him; and whatever he suffered was not of long Duration, in that he
1 Cor. 15. 7. rose from the *Dead the third Day.* And tho' he is said to be a Curse for us, 'tis only upon the account of that accursed Death which he suffered. And being thus highly obedient to his Father, and putting his Confidence in God, in
Mat. 26. 42. the bittersest part of his Passion, by his *Resigna-*
Luk. 23. 46. *tion in the Garden*, and by *recommending his Spirit* into the Hands of his Father, upon the Cross, he did not despair of God's Mercy, which inseparably attends all those Torments the Damned endure.

Q. *Whence then proceeded that* Horrour *and* Dread *which seized our Saviour upon the* Approach *of his* Passion?

A. 'Tis not reasonable to believe that this Horror and Dread proceeded only from the Prospect of Death; because *Martyrs* have embraced it with Joy as well as Resignation, when attended with grievous Circumstances of Cruelty. Therefore some have thought the Devil exerted all his Power and Malice to distract and afflict our Saviour with dismal Apprehensions and horrid Phantasms, and that it was this Conflict with the Powers of Hell, which caused his inexpressible Anguish. And this Notion has some Countenance from our Saviour's calling the sea-
Luk. 22. 53. son of his Passion, *the Power of Darkness.* But if we consider how perfectly the blessed Jesus understood the Evil and Guilt of Sin, how zealous he was of God's Glory, how desirous of the Salvation of Mankind, and yet withal that he knew how small a Number would be saved, how an ungrateful and rebellious World would frustrate the end of his Death, and the designs

of

of his Mercy, we may in ſome meaſure gueſs at that Anguiſh that ſunk and depreſſed him in ſuch a wonderful manner. For we may imagine how much he, who loved us ſo well as to die to redeem us, might be grieved and afflicted, when he foreſaw that even by his dying he ſhould not ſave us all.

Q. *For what* Reaſon *did our* Saviour *ſuffer the* painful *and* ſhameful *Death of the* Croſs?

A. To deliver us from the *Wrath to come*, and to purchaſe *eternal Redemption* for us; and to give us a perfect pattern of Patience and Reſignation to the Will of God; and of all thoſe Chriſtian Vertues which are neceſſary to qualifie us to receive the benefit of his Expiation; *leaving us an example that we ſhould follow his ſteps.* For when by our Sins we had juſtly incurr'd the Diſpleaſure of Almighty God, and were liable to eternal Miſery, our Bleſſed Saviour diſcharg'd the Obligation, and by ſhedding his moſt precious Blood as the *Price of our Redemption*, made Satisfaction to God for us: He was contented to be ſubſtituted as a Sacrifice for us, to *bear our Sins in his own Body on the Tree*; and to expiate the Guilt of our Offences by his own Sufferings. He died not only for our Benefit and Advantage, but in our Place and Stead; ſo that if he had not died, we had eternally periſh'd. And the Blood of Chriſt, which was ſhed for us upon the Croſs, is called the *Blood of the Covenant*; becauſe thereupon God was pleaſed to enter into a Covenant of Grace and Mercy with Mankind, wherein he hath promiſed and engaged for the ſake of Chriſt's Sufferings, voluntarily undergone upon our account and in our ſtead, to forgive

1 Theſ. 1. 10. Heb. 9. 12. 1 Pet. 2. 21. Mat. 20. 28. 1 Pet. 2. 24. Heb. 10. 29; 13. 20.

give the Sins of all thoſe that ſincerely repent and believe, and to make them Partakers of Eternal Life.

Q. *But this being matter of* Revelation, *what Scripture proves this important* Article?

Mat. 20. 28. 26. 28. A. St. *Matthew* tells us, that *the Son of Man came not to be miniſtered unto, but to miniſter, and give his Life a Ranſom for many.* That *his Blood is ſhed for many, for the Remiſſion of Sins.* Joh. 10. 11. In St. *John* our Saviour is called *the Good Shepherd that lays down his Life for the Sheep.* St. *Paul* delivers this Doctrine clearly in moſt Rom. 5. 6. of his Epiſtles; That *in due time Chriſt died* 1 Cor. 5. 3. *for the Ungodly*; That *he died for our Sins ac-* Heb. 2. 9. *cording to the Scriptures*; That *by the Grace of God, he ſhould taſte Death for every Man.* Particularly in the 9th of the *Hebrews*, this 1 Pet. 1. 18. matter is largely treated of. St. *Peter* ſays, That *we are not redeemed with corruptible things*, &c. *but with the precious Blood of Chriſt.* St. *John*, 1 John 2. 2. That *Jeſus Chriſt is the Propitiation for our Sins; and not for ours only, but for the Sins of* 1 Joh. 3. 16. *the whole World. Hereby perceive we the Love of God, becauſe he laid down his Life for us.* Rev. 5. 9. *Thou waſt ſlain, and haſt redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People and Nation.* Many other Proofs might be brought, but theſe Texts make the Reaſon of our *Saviour*'s Death plain and evident; and they that can evade the force of them, may by the like Evaſions overthrow any other Principle of Religion plainly laid down in the *Scriptures.*

Q. *But is it* juſt *for an* Innocent *Perſon to ſuffer for the* Guilty?

A. If the Party offended be willing to accept

of the Commutation, and the Party that ſuffers does it voluntarily; there can be no Injuſtice that one ſhould ſuffer in another's ſtead, and make ſatisfaction for the Crimes and Faults another has committed, becauſe the innocent Perſon having a free Diſpoſal of himſelf, may freely offer his own Life or Liberty in exchange for the forfeited Life of another, and the Judge if he think fit may accept it; this is an act of great Heroical Goodneſs, which tho' Juſtice cannot require to be done, yet it is no ways contrary to the Rules of Juſtice to perform it. Beſides, if it were unjuſt that an innocent Perſon ſhould ſuffer for the guilty, the very notion of a Sacrifice would be quite deſtroyed; which requires that the innocent ſhould ſuffer for the guilty: The perfection that was expected in the Beaſts that were ſet a-part for Sacrifice, and their ſuffering for thoſe Sins they never committed, nor were ever capable of committing ſufficiently ſignifies what innocence was required in a Sacrifice; and if the Sacrifices of Beaſts were Types of any other meritorious Sacrifice, they muſt prefigure the Death and Sacrifice of a moſt innocent Perſon of that *Lamb of God without blemiſh and without ſpot.*

Q. *How does it appear that the promiſed* Meſſiah *was thus to ſuffer?*

A. The Prophet *Iſaiah* repreſents the *Meſſias* that was to come, as a *Man of Sorrows, and acquainted with Grief, oppreſſed and afflicted, wounded and bruiſed, brought to the Slaughter, and cut off out of the Land of the Living.* That he was *number'd with the Tranſgreſſors.* And that the *Meſſias* is treated of in this Chapter, appears not only from the genuine Senſe of the Chap. 53.

place,

place, but from the Confeſſion of the moſt *ancient Jews.* The Prophet *Zachary* foretels the
Zac. 11.12. Price for which he was to be betray'd, *Thirty*
12. 10. *pieces of Silver.* And that *they ſhould look on him whom they pierced.* The Prophet *David*
Pſal. 22. 16. more particularly, that *they ſhould pierce his Hands and his Feet.* Which Predictions agree with the Hiſtorical Account we have in the *Evangeliſts*, of the Sufferings of the *Bleſſed Jeſus*, who did conſtantly inſtruct his Apoſtles in this Truth, not only that they might expect it, but that they might be thereby confirmed that he was the true *Meſſias*; and St. *Paul* makes it
Acts 17. 3. a part of his Preaching, that *Chriſt muſt needs have ſuffered.*

Q. *How was the* Sacrifice *of our Saviour typified under the Law?*

Exo. 12. 3. *A. Moſes* in the Inſtitution of the *Paſſover*, where the *Paſchal Lamb* was to be ſlain, pointed at the *Lamb ſlain* before the Foundations of the
Num. 21. 9. World. When the *Braſen Serpent* was ſet up in the Wilderneſs, it declared that the *Son of*
Heb. 9. 22. *Man* ſhould be lifted up upon the Croſs. All the *Sacrifices for Sin* proclaimed, that without
Levit. 16. *Effuſion of Blood there was no Remiſſion.* But the great Type was the Day of *Expiation* and *Attonement*, enjoyned by God under a great Penalty, and obſerved with a proportionable Exactneſs both by the High-Prieſt and the People. 'Twas on this Day alone the *High-Prieſt* went by himſelf into the *Holy of Holies*, and beſides the Propitiation he was to make for himſelf and his Houſe, he made an Atonement for the People, by *two Kids* of the *Goats* for a *Sin-Offering*, which he preſented before the Lord at the Door of the Tabernacle; where by Lots was determined

determined, which was to be offered, and which was to be the *Scape-Goat*; with the Blood of that which was offered he ſprinkled the Mercy-Seat, on the other he laid both his Hands, and confeſſed over him the Sins of the People, putting them upon the Head of the Goat, and ſent him away by the Hand of a fit Man into the Wilderneſs. And thus the Apoſtle in his Epiſtle to the *Hebrews* repreſents our *Saviour* to have been our *High-Prieſt*, and on his Paſſion-Day to have offered the *Sacrifice of himſelf*, to have born our *Sins in his own Body*, and with his own Blood to have entered into the *holy Place*, not made with Hands; and to have appeared as before the Mercy-Seat in the *Preſence of God* for us. Heb. 2. 17. 9. 14, 26, 24.

Q. *How was this Day of* Atonement *obſerved among the People?*

A. While the *Expiation* was making in the Temple at *Jeruſalem*, the *Jews* wherever they reſided, faſted the whole Day, and afflicted their Souls from Evening to Evening; and *whatever Soul it was that was not afflicted in that ſame Day, he ſhould be cut off from among his People.* Lev. 23. 32. 29. And this Affliction of their Souls was not only by *Faſting*, but by all other Demonſtrations of Grief and Abhorrence of their Sins. They watched moſt part of the preceding Night, which they ſpent in Prayer; early before Sunriſing they met in their *Synagogues*, and paſs'd the Day in publick Exerciſes of Devotion, they were diſmiſs'd with the ſolemn Benediction of the Prieſts that were preſent. And except the Day was employed after this manner, they were not to expect any Benefit from the Sacrifice which was then offered. Buxt. Syn. Jud. c. 25.

Q. *Did*

Q. *Did the* Practice *of any Christians upon* Good-Friday *bear any Conformity with that of the* Jews *upon their Day of* Atonement?

A. In the *Western* Church on *Good-Friday*, the holy *Priests* made our Saviour's *Sufferings* the Subject of their Discourses to the People, whom they instructed upon that occasion in the *Mysteries* of our *Redemption*; and all the People, except such as were excused by Age or Sickness, were bound to fast the whole Day, till the *Priest* towards Evening with a loud Voice did proclaim publick Absolution; and this upon the Penalty of being excluded from the *Lord's Table* at *Easter*. The Design whereof was, that by this outward Testimony of their true Repentance for their Sins, and by the Benefit of Priestly Absolution, they might be the better fitted to *solemnize* the *Grand Festival* of our Saviour's *Resurrection*, and to eat the Christian *Passover*.

Conc. Tolet. 4. c. 6, 7.

Q. *But our* Messias *being* God *as well as* Man, *how could he suffer; since the* Divine Nature *is not subject to any sense of Misery?*

A. Our *Blessed Saviour* suffered only in his Humane Nature, that Nature of Man which he took upon him; but since it was united to the *Divine* Nature, and that there was a most intimate Conjunction of both Natures in the Person of the Son, there did from thence result a true proper Communication of Names, Characters and Properties; so that the very *Eternal Son of God*, may rightly be said to have suffered whatsoever the *Man Christ Jesus* endured in the Flesh for Sinners; because the Properties of each Nature separate, may reasonably be affirmed of that Person in whom the two Natures are united.

Q. *What may we* learn *from the* Commemoration *of Christ's* Sufferings? A. The

A. The great Evil of Sin, which we are apt to make ſo ſlight of, and yet God incarnate was made a Sacrifice to deliver us from the Guilt of it. The infinite Love of our dear Redeemer, who ſuffered ſuch bitter Torments and inexpreſſible Anguiſh, to purchaſe Eternal Salvation for us. That the good things of this Life are not ſo valuable, nor the Evils of it ſo conſiderable as we are apt to imagine, when the beſt Man that ever lived was ſo deſtitute of the common Comforts and Conveniences of Humane Life, and ſhared ſo largely in the Afflictions and Sufferings of it. That the Favour of God is not to be meaſured by outward Proſperity in this World, nor his Wrath and Indignation to be concluded from temporal Afflictions, ſince the greateſt Sufferer that ever was, was the dearly beloved Son of God. To teſtifie the Power of Chriſt's Death, by crucifying the old Man, and deſtroying the whole Body of Sin; not glorying, ſave in the Croſs of Chriſt, by which the World is crucified unto us, and we unto the World. To bear the Calamities of this Life with Patience and Reſignation to the Will of God, and not to murmur and repine that we ſuffer what we have ſo highly deſerved, when our Saviour, who was perfectly innocent, endured much greater upon our account. Not to deſpond under the ſharpeſt Trials, from a Senſe of our own Weakneſs, becauſe our Saviour has purchas'd for us the Gift of his Holy Spirit, a moſt powerful Principle of Reſolution; and is himſelf touch'd with a feeling of our Infirmities, having been in all Points tempted like as we are, yet without Sin. To make all the Returns we are able of Love and Gratitude. To ſacrifice all that is dear to us for the

the Defence of his Truth, and the Propagation of his Glory and Honour in the World. To extend our Charity to all Mankind, our Enemies as well as Friends; for while we were Enemies to God, Christ died to obtain Peace and Reconciliation for us.

The PRAYERS.

I.

For all Christians.

ALmighty God, I beseech thee graciously to look upon thy Family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the Hands of wicked Men, and to suffer Death upon the Cross; and receive, I humbly beseech thee, the Supplications and Prayers I offer before thee for all Estates of Men in thy Holy Church; that every Member of the same, in his Vocation and Ministry, may truly and godly serve thee, thro' our Lord and Saviour Jesus Christ, who now liveth and reigneth with thee and the Holy Ghost, ever one God, World without end. *Amen.*

II.

For the Imitation of Christ's Example.

ALmighty and Everlasting God, who of thy tender Love towards Mankind hast sent thy Son our Saviour, Jesus Christ, to take upon him our Flesh, and to suffer Death upon the Cross, that all Mankind should follow the Example of his great Humility: Mercifully grant that I may both follow the Example of his Patience, and also be made Partaker of his Resurrection, thro' the same Jesus Christ our Lord. *Amen.*

III. O

III.

O Merciful God, who haſt made all Men, and hateſt nothing that thou haſt made, nor would'ſt the Death of a Sinner, but rather that he ſhould be converted and live: Have Mercy upon all *Jews*, *Turks*, *Infidels*, and *Hereticks*, and take from them all Ignorance, Hardneſs of Heart, and Contempt of thy Word; and ſo fetch them Home, bleſſed Lord, to thy Flock, that they may be ſaved among the Remnant of the true *Iſraelites*, and be made one Fold under one Shepherd, Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, World without end. *Amen.*

For the Converſion of Infidels and Hereticks.

IV.

O Thou my crucified Saviour, Glory be to thee for cauſing thy Sufferings to be regiſtred in the Goſpel, there I have read and remember the Wonders and Triumphs of thy Almighty Love, for which I will always adore and praiſe thee.

Bp *Ken.* Thanſgiving for Chriſt's Sufferings.

I remember, O gracious Lord, how thou who thoughteſt it no Robbery to be equal with God, waſt made in the faſhion of frail Man, of the vileſt and moſt contemptible of Men; for thou tookeſt on thee the form of a very Servant; I remember how many Reproaches and Contradictions, Blaſphemies and Perſecutions, thou didſt endure from a wicked and perverſe Generation, and all this to ſave us ſinful Men.

I remember, O gracious Lord, how thou didſt endure a moſt bitter Agony, and didſt ſweat as it were great Drops of Blood, falling to the Ground; how thou who art God above all, bleſſed for ever, waſt treacherouſly betrayed and ap-

prehended and bound as a Malefactor, ſet at nought by *Herod* and his Men of War, denied by *Peter*, forſaken by all thy Diſciples; and all this to ſave us ſinful Men.

I remember how thou, O God of Truth, waſt accuſed by falſe Witneſſes; how thou, whom all the Angels adore, waſt blindfolded and buffeted, mockt and ſpit upon, ſtript naked and ſcourged; and all this that we might be healed by thy Stripes, and to ſave us ſinful Men.

I remember, Lord, how thou that art the great Judge of Heaven and Earth, waſt thy ſelf dragg'd to the Judgment-Seat and condemned; how thou, O King of Heaven, waſt crown'd with Thorns, and oppreſs'd with the weight of thy own Croſs; and all this to ſave us ſinful Men.

I remember, O bleſſed Saviour, how thou who art the Lord of Glory, and the ſole Author of Life, waſt put to a moſt ignominious Death; how thy Hands and thy Feet were nailed to a Croſs; how thou waſt crucified between two Thieves, and numbered with the Tranſgreſſors; how thou hadſt a Potion given thee, to imbitter thy very laſt Gaſp; and all this to ſave us ſinful Men.

I remember, O gracious Lord, how when thou wert hanging on the very Croſs, thou waſt ſcoffed at and reviled; how infinitely then thou waſt afflicted and bruiſed for our Tranſgreſſions; when the Iniquities of us all were laid on thy Shoulders; how thou didſt then expreſs an Anguiſh greater than all the Torments of thy Crucifixion, when thou didſt cry out, *My God, my God, why haſt thou forſaken me?* and how thou didſt at laſt give up the Ghoſt, and die thy ſelf, that we might live.

Was there ever any Sorrow like that which my Lord and my God endured for me? Was there any Love like to that Love my Lord and my God has ſhewed to me? O my Saviour, with all my Heart, I love and adore thy infinite Love and Benignity to Sinners; with all my Heart, I lament and deteſt the Hatred and Outrage of Sinners to thee. Inſtil, O my God, penitential Love into my Soul, that I may grieve for my Sins, which grieved thee; that I may love thee for ſuffering for us Sinners, who occaſioned all thy Griefs. O may I always love thee! O may I never grieve thee more! By the Love of thy Croſs, O Jeſus, I live; in that I will only glory, that above all things will I ſtudy, that above all things will I value; by the Love of thy Croſs I will take up my Croſs daily, and follow thee; I will perſecute, and torment, and crucifie my ſinful Affections and Luſts, which perſecuted, tormented, and crucified thee; and if thy Love calls me to it, I will ſuffer on the Croſs for thee, as thou haſt done for me.

How illuſtrious and amiable were thy Graces amidſt all thy Sufferings! O thou afflicted Jeſu! I admire and love thy profound Humility, unwearied Patience, Lamb-like Meekneſs, immaculate Innocence, invincible Courage, abſolute Reſignation, compaſſionate Love of Souls, and perfect Charity to thy Enemies. Give me Grace to tread in thy Steps, and conform me to thy Divine Image; that the more I grow like thee, the more I may love thee, and the more I may be loved by thee, *Amen*, Lord Jeſus, *Amen.*

CHAP. V.

Easter Eve.

Q. *What* Faſt *does the Church this Day celebrate?*

A. The great *Vigil* of our *Saviour*'s Reſurrection, when he lay in the Grave, and deſcended into the ſtate of the Dead, when there was a real ſeparation of his Soul from his Body, whereby he was properly and truly dead: Which ſtate of his loweſt Humiliation the Primitive Church always obſerved with rigorous Faſting, even in that Age when *Saturday* was otherwiſe kept as a Feſtival, and in reſpect to the *Jewiſh* Converts, honoured with all the Solemnities of Religion, over all the *Eaſtern* Church, as well as in ſome parts of the *Weſtern*.

Q. *How was Chriſt* buried?

Iſai. 53. 9. *A.* According to what was predicted concerning the *Meſſias*, our Saviour made *his Grave with the Rich*; for *Joſeph* of *Arimathea*, a rich Man, who was himſelf a Diſciple of the Bleſſed Mat. 27. 57, &c. *Jeſus*, begged the Body from *Pilate*, and wrapt it in a Linen Cloth, and put it in his own new Tomb which he had hewn out in the Rock; which was ſhut up with a great Stone, and made ſecure by the *Jews*, by ſealing the Stone, and ſetting a Watch. All theſe Circumſtances do not only manifeſt the Reality of our Saviour's Death, but tend to make his Reſurrection more evident.

Q. *How did the* Ancient *Church obſerve this* Vigil?

A. 'Twas

A. 'Twas celebrated with more than ordinary Pomp, as *Nazianzen* relates, with ſolemn Watchings, with multitudes of lighted Torches both in their Churches and their own private Houſes, and with the general Reſort and Confluence of all Ranks of Men, both Magiſtrates and People. At *Conſtantinople*, *Euſebius* tells us, 'twas obſerved with moſt magnificent Illuminations, not only within the Churches but without. All over the City there was ſet up lighted Tapers, or rather Pillars of Wax, which gloriouſly turned the Night into Day. Which they deſigned as a Fore-runner of that great Light, even the *Sun of Righteouſneſs*, which the next Day aroſe upon the World. Naz. ora. 2. in Paſch. Euſeb. vit. Conſt. lib. 4. c. 22.

Q. *How were the* Chriſtians *employed upon this* Vigil?

A. As the Day was a ſtrict *Faſt*, ſo the *Vigil* continued at leaſt till Midnight, the *Congregation* not being diſmiſſed till that time; it being the *Tradition* of the *Church*, that our *Saviour* roſe a little after Midnight; but in the *Eaſt* the *Vigil* laſted till the Cock-crowing, the time being ſpent, ſay the *Apoſtolical Conſtitutions*, in reading the Law and the Prophets, in expounding the Holy Scriptures, and in baptizing the *Catechumens*. In the *Latin* Church the Water for the Font is bleſt on this Day, and reſerved for the uſe of the Perſons to be baptized the Year following; which Cuſtom is a ſhadow of the Ancient Uſage; for on *Eaſter Eve* were the *Catechumens* baptiſed by the Biſhop himſelf, if preſent; *Eaſter* being one of the chiefeſt Times appointed by the Church for baptizing *Adult* Converts, Children and ſick Perſons being baptized at all Times. Hiero. in Mat. c. 25. Conſt. Ap. l. 5. c. 15, 19. Ib. c. 14. 17, 18. Rupert de Div. Offic. c. 35.

Q. *Must we pass through the Gate of* Death *before we can attain that Happiness Christ has purchased for us?*

A. It is appointed for all Men once to die; and though our Blessed *Saviour* has conquered Death, in depriving it of its Power to hurt those that are his faithful Servants, yet he has not exempted us from the Laws of Mortality, but has made Death a necessary Passage to the Attainment of Eternal Happiness.

Q. *What ought then to be the great* Concern *of a serious Christian?*

A. To fit and prepare himself for a holy and happy Death; in which he ought to use the greater Care and Caution, because a Mistake in this matter is irrecoverable, and never to be retrieved. We can die but once, and Eternal Happiness or Eternal Misery must be the consequence of it. And happy is that Man whose Mind is so well fortified, as to be able to meet the *King of Terrors*, not only without Fear, but with some degree of Comfort and Satisfaction.

Q. *Wherein appears the* Wisdom of preparing *our selves for* a happy Death?

A. In that it is securing the *mighty* and important *Business* for which we were sent into this World, in respect of which all the other *Labours* of Life are meer *Trifles*. For to bestow our chief Care and Pains upon Matters of the greatest *Consequence* was always esteemed a main Point of *Wisdom* and *Prudence*, and a *Neglect* of this Kind is justly branded with the Character of the utmost *Folly*. Since therefore *Death* will certainly translate us to endless *Joys* or consign us to everlasting *Torments*, nothing can be wiser than to take such Measures as may

may ſecure the one and prevent the other. This Method will give the trueſt reliſh to all the *Bleſſings* of *Life*, and prove the beſt Preſervative againſt the *Terrors* and *Apprehenſions* of our great Change, the anxious Fears whereof proceed not ſo much from Death it ſelf, as from the Conſequences of that *unchangeable State* in which it fixes us; and tho' *Reaſon* may reconcile us to it as we are Men, yet *Religion* alone can make it comfortable to us as we are Chriſtians.

Q. *What is the beſt* Preparation *for* Death?

A. The conſtant Exerciſe of Piety and Vertue in the whole Courſe of our Lives, is the only Armour that is Proof againſt the Attacks of that dreadful Enemy to Nature. And Men ſtrangely delude themſelves, that depend upon any other method than that of *keeping a Conſcience void of offence towards God and towards Men.* Acts 24.16.

Q. *But ſince the Practice of Religion conſiſts in ſeveral Particulars, what is the* firſt thing *neceſſary to* prepare *us for a* happy Death?

A. In order to make Death ſafe and happy, we muſt *reconcile our ſelves to God by a ſincere and hearty Repentance.* The *Sting of Death* is Sin, and a Mind loaded with Guilt is not only incapable of the Happineſs of the next World, but excluded from it by the ſolemn Declaration of God, who is Truth it ſelf; ſo that except we repent, we ſhall certainly periſh. Repentance therefore muſt be the firſt Step we ſhould make if ever we deſign to die well; which we ſhould immediately apply our ſelves to, leſt Sickneſs and Death ſhould overtake us, before we have accompliſhed ſo neceſſary a Work; for tho' a Death-bed may be a proper Seaſon to renew our Repentance, and to trim our Lamp, yet 'tis the

most unfit time to begin it; and it then very rarely, if ever, takes Effect.

Q. *What is farther necessary to* prepare *us for a* happy Death?

A. *To set our House in order, by a prudent and pious Disposition of our worldly Concerns.* Now that this may be done wisely, requires Time and Consideration, and therefore cannot so well be dispatch'd in our last Moments, when our Minds are disorder'd, our Bodies oppress with Pain and Sickness, and when we run the hazard of being imposed upon by those who out of Interest officiously attend us. And tho' we should in some measure be free from these Inconveniences, yet the little time we shall then have to live, is too precious to be consumed about Trifles. So that except we make our *Wills* in the Days of our Health, that matter may possibly never be performed, or after such an imperfect manner, as to convey Strife and Contention to our Posterity, and at best to give great Trouble and Disorder to our selves when we are least able to bear it. It requires Thought and Consideration to dispose of our Estates in a Christian manner, to give Children their fitting Portions, to acknowledge the Kindness of our Friends, to reward the Services of our Dependants, and to make Distributions for the Poor and Needy, and all this in so clear a manner, that no Differences or Law-suits may arise among those we leave behind us. To this purpose the *Church* has wisely directed the *Minister*, when he attends the *Sick Person*, if he has not disposed of his Goods, to admonish him to *make his Will, and to declare his Debts, what he owes, and what is owing to him, for the better*

The *Rubrick* in the Visitation of the Sick.

better diſcharging of his Conſcience, and the Quietneſs of his Executors; withal acknowledging, *that Men ſhould often be put in remembrance to take order for the ſettling their Temporal Eſtates whilſt they are in Health.*

Q. *What is ſtill farther* neceſſary *to make us* die *with* Comfort *and* Satisfaction?

A. To wean our Affections from the things of this World; for our Sorrow and Concern to part with them, will bear a proportion to the Love and Eſteem wherewith we have enjoyed them; and to be ſeparated from Objects upon which we have fixed our Hearts, muſt be attended with great Uneaſineſs. We ſhould therefore accuſtom our ſelves to reſign freely to God, what Death will ſnatch from us by force, and gently to untye thoſe Knots that faſten us to the World, that we may have leſs Pain when they are entirely broken. The Practice whereof conſiſts in being leſs concerned for the things of the Body, and all Bodily Enjoyments; to expect, with Reſignation to the Will of God, the ſucceſs of our temporal Affairs; to ſuppreſs all ambitious and covetous Deſires; to retrench ſometimes the uſe of lawful Pleaſures; to abound in Works of Charity; to be ready to part with what we love moſt, when God thinks fit; and to bear all Loſſes and Afflictions without murmuring. That with St. *Paul* we may be able to ſay, *we die daily*; 1 Cor. 15. 31. not only becauſe the Time of our Death is every Moment approaching, but alſo becauſe we find daily leſs Fondneſs for Life, leſs Earneſtneſs for Trifles; leſs Deſire of Glory, leſs Eagerneſs for Profit, and leſs Concern for whatever the World moſt eſteems.

Q. *What*

Q. *What farther Care should we exercise about* Preparation *for* Death?

A. We should *use great Circumspection about the spending our Time*; which is the precious Talent entrusted to us by God to fit and prepare our Souls for a happy Eternity; and ought not to be consumed in impertinent Visits, nor to be squandered in vain Diversions, nor to be loitered away in unaccountable Sloath, as if Mirth and doing nothing were the Business of Life. Wherefore if we are settled in a Calling, let us manage it with Justice and Diligence, always remembring we have a Christian Calling of greater Importance; if we are not engaged in the World, let us chuse such Circumstances as we shall most approve in a dying Hour; if we have great Estates and the Advantages of Power and Understanding, let us look upon our selves as under greater Obligations to spend our Time well; because in such Circumstances there is greater Capacity and Leisure to attend the Good of others, as well as the Salvation of our own Souls. In order to this, we should frequently reflect upon the great Business we have to do in this World, and the uncertain Time that is allotted to the Performance of it, so that if we neglect what is in our Hands, we may never be trusted with another Opportunity; and let our Zeal be never so great, when we come to die, we shall wish we had done more.

Q. *What will give us particular* Comfort *upon a* Death-bed?

A. Works of Mercy and Charity; because such Actions are the best Proof of our Sincerity in Religion, and are an Evidence that we can part with what is generally esteemed dearest in this

this World, for the ſake of that God whom we Worſhip. Shewing Mercy to the Poor, perfects our Repentance, and entitles us to the Mercy of God, when we ſhall ſtand moſt in need of it. The Scrutiny at the Day of Judgment will be whether we have fed the Hungry, cloathed the Naked, relieved the Stranger, and miniſtred to the Sick and thoſe that are in Priſon; and what we in this Kind do to the poor Members of Chriſt, is reckoned as done to himſelf. Mat. 25. 35, &c.

Q. *Wherein conſiſts our* immediate Preparation *for* Death?

A. In *bearing our Sickneſs that precedes it, with a true Chriſtian Frame and Temper of Mind*; with great Patience under our Sufferings, and Reſignation of Mind to the Will of God; with a firm Truſt and Dependance upon his infinite Wiſdom and Goodneſs; and with thankful Acknowledgments of thoſe Mercies with which he allays the Sorrows of our Diſtemper, and lightens the Burthen we labour under. Which Acts of our Mind ſhould be frequently expreſſed in our Addreſſes to God, whoſe Grace and Aſſiſtance we ſhould conſtantly implore, to enable us in this time of Trial to diſcharge the Duty of good Chriſtians.

Q. *Wherein conſiſts the exerciſe of* Patience *upon a* Sick-bed?

A. In carefully reſtraining all Murmurings againſt God, or any Diſcontent by reaſon of what he lays upon us. In watching againſt all the Temptations to Anger, as the Miſtakes and Inadvertencies of our Attendants, the unſeaſonble Kindneſs of our Friends, the Diſagreeableneſs of our Medicines, and the Preparation of

our

our Food. In curbing anxious Fears of worse that may happen. And in being content to wait God's Time for our Deliverance.

Q. *Wherein consists the exercise of* Trust in God *upon a* Sick-bed?

A. In quieting our Minds under the Apprehension of future Evils, by considering that we are in the Hands of a good God, who will lay no more upon us than we are able to bear; and who will in his due time either remove what afflicts us, or give us Strength to endure it in such a manner, that it may contribute to the Improvement of our Vertue and the Increase of our Happiness. And that however destitute we leave our neareſt Relations, as Wife and Children, yet that they are under the Protection of his Providence, whose Blessing is the richest Portion, and without which the best humane Provision is no Security.

Q. *Wherein consists the exercise of* Resignation *upon a* Sick-bed?

A. In resting fully assured that what God chuses for us is much better than what we could wish for our selves. In embracing our Sickness and our Pains as Correctives of our past Follies, and as proper Methods for our Growth in Grace. In being contented to refer the Continuance and Event of our Sickness to God's good Pleasure, because his infinite Wisdom knows the best season for our Deliverance; and as he first put us into this World, so he is fittest to judge when we should go out of it.

Q. *How may we exercise* Thankfulness *upon a* Sick-bed?

A. By acknowledging that we suffer less than we deserve, and that our Sufferings are needful

to

to recover us to a right Mind, being deſigned by God to do us that Good, and to bring us to that Senſe of him and our ſelves, which perhaps nothing elſe would have done. By owning thoſe frequent Allays God gives to our Sorrows, and thoſe great Helps and Supports we receive under them, from the Advantage of our Friends, good Attendance, fitting Medicines, and all other Conveniences of Life. For in the worſt Condition, if we turn our Proſpect upon the beſt part of it, we ſhall find Reaſon to own God's Mercy; and in the beſt Eſtate, if we always dwell upon what is grievous, we ſhall be too apt to make Complaints.

Q. *How ought we to exerciſe our* Devotion *on a* Sick-bed?

A. By deſiring the Aſſiſtance of a *ſpiritual Guide* to offer up our Prayers, and to ſupport our Weakneſs with the moſt comfortable *Viaticum* of the Bleſſed Sacrament. By ſpiritualizing all the Accidents of our Sickneſs, making them a Riſe for pious and devout Thoughts, which may be ſent up in frequent Ejaculations to God, who alone can be our Comfort under all our Diſtreſs. By imploring his Bleſſing upon all the Means we uſe for our Recovery, and by offering to him all the Pains we endure, as what we are more willing to ſuffer than to offend him.

Q. *Wherein conſiſts the* Happineſs *of the* Death *of the* Righteous?

A. Not in any Freedom from *painful* and *noiſome Diſeaſes*; nor in any Exemption from ſudden and unſeen Accidents and Dangers, which often bring the Righteous as well as the Wicked to their Graves. For we ſee *Lazarus*, for whom

was

Luke 16. 19, 20. was prepared a retreat in *Abraham*'s Bosome, had his Body full of Sores, and ended his Life in a miserable and forlorn Condition; while the *Rich Man*, whose Luxury had kindled for him inextinguishable Flames, only grows sick and dies. Thus the blessed *Martyrs* expired in *Flames* and upon *Racks*, while their cruel *Persecutors* died in their Beds. So that this Happiness of the good Man's Death must be distinguished by the Temper and Disposition of his Mind, and is founded in a well-grounded Hope and comfortable Expectation of a blessed Immortality, thro' the Merits of Christ's Death promised to his sincere tho' imperfect Obedience. This makes him contented to quit that Body which he has always mortified, and to leave this World as a strange Land, where he has been detained a Captive.

Q. *What* Method *may be taken to make our selves expert in all the* devout Acts *of a pious Soul upon the Approach of* Death?

A. To set apart some time in our Retirements to fit and prepare our selves for Death, by a solemn Exercise of all such Virtues as we shall then stand most in need of; that we may not be at a loss to perform them when we shall be in a weak and languishing Condition. I think the Evenings of such *Sundays* and *Festivals*, whereon we receive the blessed Sacrament, may properly be dedicated to this purpose. So that when we really come into the Confines of Death, our Minds may be stored with devout Thoughts, and may readily express themselves in those pious Acts which we frequently exercised upon such a Prospect.

The

The PRAYERS.

I.

GRant, O Lord, that as I am baptiſed into the Death of thy bleſſed Son our Saviour Jeſus Chriſt, ſo by continual mortifying my corrupt Affections, I may be buried with him, and that thro' the Gate and Grave of Death, I may paſs to a joyful Reſurrection, for his Merits who died and was buried and roſe again for us, thy Son Jeſus Chriſt our Lord. *Amen.*

For a happy Eternity.

II.

HElp me, O God, ſo to order my Converſation in the World, ſo to govern my Spirit, and to lead ſuch a Life, upon which I may ſafely dye. And ſuperadd this to all the Grace and Favour thou haſt ſhewn me all along in Life, not to remove me hence, but with all advantage for Eternity; when I ſhall be in a due Preparation of Mind, in a holy Diſpoſition of Soul, in a perfect Renunciation of the Guiſe of this mad and ſinful World; when I ſhall be entirely reſigned up to thee my God, when I ſhall have clear Acts of Faith in God by Jeſus Chriſt, high and reverential Thoughts of thee in my Mind, enlarged and enflamed Affections towards thee. And when I come to leave the World, afford me ſuch a mighty Power and Preſence of thy own good Spirit, that I may have ſolid Conſolation in believing, and depart in the Faith of God's Elect. That I may chearfully follow thee into the State on the other ſide Death, of which thou haſt given ſo great an Aſſurance by the

Dr. *Whichcot.* For a happy Death.

the Resurrection of our Lord and Saviour Jesus Christ, who hath brought Life and Immortality to Light by the Gospel, and who hath promised to change these our vile Bodies, that they may be fashioned like unto his glorious Body, according to the working of his mighty Power, by which he is able to subdue all things unto himself; to whom with thee, O Father, and Holy Ghost, be all Honour and Glory, World without end. *Amen.*

III.

M^r *Kettlewell.* For Preparation for our last end.

GRant, O Lord, that I may end my Life in thy Fear and Favour, and receive my Death whenever it shall approach, not as my Curse but as my Deliverance, as a Rest from my Labours; and an Entrance upon a Life without Trouble and without Sin. Remember not against me my manifold Follies, but let them all be done away by thy Mercies, and my blessed Saviour's Merits, and my own true Repentance; that I may come to my last Change without Guilt, and foresee its near Approach without Fear or Impatience. And enable my Soul to strip it self of all fleshly Affections before it leaves my Body, and to be of like Mind and Disposition with the holy Angels and beatified Spirits before it goes to keep them company. And in my last Trial, bless my sick-bed with the benefit of a spiritual Guide; and with an Opportunity of receiving the Sacrament of the Body and Blood of Christ; that the strength of that heavenly Food may chear my fainting Spirits, and carry me with Joy to my Journey's end; make me then to watch all Opportunities of renouncing my own Will, and resigning my self

ſelf to thine, and of ſhewing forth Devotion of Spirit, holy Obedience, Patience, Faith and humble Confidence in thee; and exerciſe the ſame diligently, as my laſt Labours for Immortality, and for ſecuring thy everlaſting Mercy thro' Jeſus Chriſt our Lord. *Amen.*

IV.

For Aſſiſtance at the Hour of Death.

STrengthen me, O God, in my laſt Agonies; and as my Strength decays, let my Pains wear off. But when my Strength fails, let not my Faith fail; even in Death, enable me to truſt in thee. Deliver me from all violent Diſorders of a troubled Fancy, or painful Deluſions of my ghoſtly Enemy. Oh! let him not be able to diſturb and terrifie me, or any way prevail againſt me. Have me in thy Cuſtody, O holy Father! for *nothing can take me out of thy Hands*; give thy holy Angels charge to ſtand about me, to guard and receive my poor Soul at my departure, and to conduct and carry it to the bleſſed Receptacles of Reſt and Peace. If it be thy gracious Will, O Lord, make my Pains ſhort and my Death eaſie, at leaſt not extremely tedious or grievous to me. But if thou haſt otherwiſe ordered, thy bleſſed Will be done; only give me Patience to bear them, and ſpiritual Comforts under them, and at thine own time, make my Death my Paſſage to a joyful Reſurrection to a bleſſed and eternal Life, thro' Jeſus Chriſt our Lord. *Amen.*

CHAP. VI.

Rogation Days.

Q. WHat Faſt *does the Church obſerve at this Seaſon?*

A. The Faſt of the *Rogation* Days, which are the *Monday*, *Tueſday*, and *Wedneſday* before *Holy Thurſday*, or the *Aſcenſion* of our Lord.

Q. *Why are they called* Rogation *Days?*

A. From the extraordinary Prayers and Supplications which with Faſting were at this time offered to God by devout Chriſtians. The Latins called them *Rogations*, and the Greeks *Litanies*. In theſe Faſts the Church had not only a regard to prepare our Minds to celebrate our Saviour's *Aſcenſion* after a devout manner; but by fervent Prayers and Humiliation, to appeaſe God's Wrath, and deprecate his Diſpleaſure; ſo that he might avert thoſe Judgments which the Sins of a Nation deſerved; that he might be pleaſed to bleſs the Fruits, with which the Earth is at this time covered, and not pour upon them thoſe Scourges of his Wrath, Peſtilence and War, which ordinarily begin in this Seaſon.

Q. *When were theſe* Rogation *Days eſtabliſhed in the Church?*

A. The uſe of theſe earneſt Supplications for the Mercy of God, which were called *Litanies*, was very early practiſed in the Chriſtian Church; the Pattern whereof we have in Scripture appointed by God himſelf in a time of general Calamity;

Joel 2. 7.

Calamity; and ſuch *Supplications* are thought to be ſuggeſted by St. *Paul* in thoſe ſeveral kinds of publick Prayers, which he enjoins to *Timothy*. But this Seaſon before our Lord's Aſcenſion, for *Litanies* and *Rogations* was fixed by *Mamertus* Biſhop of *Vienne* about the middle of the *fifth Century*, upon the proſpect of ſome particular Calamities that threatned his Dioceſs. Some few Years after, this Example was followed by *Sidonius* Biſhop of *Clermont*; and in the beginning of the *ſixth* Century, the firſt Council of *Orleans* appointed that they ſhould be yearly obſerved.

1 Tim. 2. 1.

Le Cointe Annal. Eccleſ. Fran. Tom. 1. p. 285, 286.

Q. *Wherein conſiſts the* Piety *of this* Inſtitution?

A. In that it teſtifies our Dependence upon God, in thoſe Expectations we entertain of Temporal Happineſs. And in that we acknowledge all ſecond Cauſes are entirely at his Diſpoſal; and that the ſolemn Repentance and earneſt Prayers of a Nation, are the moſt effectual means to appeaſe God's Wrath and avert publick Evils. For thus we find in the Old Teſtament among the People of God, that his Providences were ſuited to their Manners, and they were conſtantly proſperous or afflicted, as Piety and Virtue flouriſhed or declined among them. And the crying Sins of a Nation cannot hope to eſcape publick Judgments, unleſs they be prevented by a general Repentance and Humiliation; it being only in this Life that publick Bodies and Communities of Men, as ſuch, are liable to Puniſhment.

Q. *What was the* Service *enjoined upon theſe* Days?

A. At the *Reformation*, when all *Proceſſions*

were abolished by reason of the abuse of them, yet for retaining the Perambulation of the Circuits of Parishes, 'twas enjoined, that the People shall once a Year at the time accustomed, with the *Curate* and substantial Men of the Parish, walk about the Parishes as they were accustomed, and at their return to Church make their *Common-Prayers*. Provided that the *Curate* in their said common Perambulations used heretofore in the Days of *Rogations*, at certain convenient Places shall admonish the People to give Thanks to God, in the beholding of God's Benefits, for the increase and abundance of his Fruits upon the Face of the Earth, with the saying of the 103 Psalm; at which time also the same Minister shall inculcate this and such Sentences, *Cursed be he that translateth the Bounds and Doles of his Neighbour.* Injunc. Q. Eliz. 18, 19.

Q. *But since all Christians own the great and wonderful* Efficacy *of* Prayer; *let me know wherein the* Nature of Prayer *consists?*

A. Prayer is the *Address of the Soul to God*, and the *Ascent of the Mind towards Heaven*; which receives different Names according to those various Subjects the Mind is employed upon in such Addresses. When we bewail our particular Sins with Sorrow and full purposes of Amendment, 'tis called *Confession*; when we implore God's Mercy, and desire any Favour from him, *Petition*; when for the averting any Evil, *Supplication*; when we express a grateful sense of Benefits received, *Thanksgiving*; when we acknowledge and adore the Divine Perfections, *Praise*; when we beg any thing for others, it is stiled *Intercession.* So that in all these Acts we

we have the great Honour to be admitted into God's Preſence, and to treat with him about thoſe things which chiefly concern our own Happineſs, or that of our Neighbours.

Q. *But ſince God* knows *all things, and being infinite Goodneſs is* ready *to ſupply us; how does it appear* neceſſary *to make ſuch* Addreſſes *to him?*

A. Prayer is neceſſary as it is one of the higheſt Acts of Religious Worſhip, whereby we acknowledge God's infinite Perfections, and own our entire Dependence upon him; that he is the Fountain of all Goodneſs, and that we are nothing but Weakneſs and Imperfection. Beſides, God has eſtabliſhed it as a means, whereby we are to obtain whatever we want in relation to our Souls and Bodies; we are to *ask* before it ſhall *be given*, we muſt *ſeek* before we *ſhall find*, we muſt *knock* before it will *be opened unto us.* And he has promiſed the Aſſiſtance of his *Holy Spirit* to help us in the Performance of our Prayers; and has appointed his *Son* to intercede by virtue of his Merits for their Acceptance. So that a Man muſt be very *Atheiſtical*, that forbears paying the great Creator this Homage that is due to him, or very careleſs of his *Salvation* that neglects ſuch admirable means for the effecting it.

Mat. 7. 7. Rom. 8. 26. Heb. 7. 25.

Q. *What has been the* Practice *of the* World *in this particular?*

A. The moſt barbarous Nations, as they have owned the Being of a God, ſo have they always expreſt their Reſpect and Reverence of a Deity, in making Addreſſes to him; and thus much was imported by their offering Sacrifices, that God was the great Sovereign of the Univerſe, that all good things came from

above, and that from his Bounty alone they could expect a ſupply of their Wants. In all Ages good Men have in this manner conſtantly exerciſed their Devotion, and have expoſed themſelves to the utmoſt Dangers and Hazards, rather than neglect their Duty in this kind; nay the bleſſed *Jeſus* thus teſtified his Obedience and Submiſſion, his Love and Humility; he often went into the places of publick Worſhip, and frequently retired all alone, and ſpent whole Nights in the Exerciſe of Prayer.

Q. *What ought we to* pray *for?*

A. In the firſt place we ought to *ſeek the*
Mat. 6. 33. *Kingdom of God and his Righteouſneſs*, all thoſe things that are neceſſary to our Salvation. That God would be pleaſed to illuminate our Underſtandings with the Knowledge of Divine Truths. That he would pardon our Sins, ſtrengthen our Reſolutions of better Obedience, and aſſiſt us to overcome Temptations; and by the help of his Spirit, enable us to walk in his ways all the Days of our Lives. That as to this World, he would be pleaſed to ſupply us with ſuch a ſhare of the good things of it, as may be moſt agreeable to his Will, and anſwer the ends of his univerſal Providence, and may moſt conduce to our eternal Welfare.

Q. *What* Encouragement *have we to beg the* ſupply *of our* ſpiritual *and* temporal *Wants?*

A. The infinite Goodneſs of the divine Nature, always ready to exert and communicate it ſelf to capable Subjects, and that univerſal Providence whereby God governs the World, are ſufficient Motives to prevail upon us to approach the Throne of his Majeſty. But leſt his Greatneſs and the ſenſe of our own Unworthineſs

ſhould

ſhould make us afraid, and keep us at a diſtance, God has been graciouſly pleaſed to excite us to the Performance of this Duty by Promiſes of Succeſs; *that he will be nigh to all thoſe that call upon him.* That he is *ready to forgive* and *plenteous in Mercy to all that call upon him.* That *whatever we ſhall ask in Prayer, believing, we ſhall receive.* Pſ. 145. 18. 86. 5. Mat. 21. 22.

Q. *Upon what* Conditions *has God promiſed to hear our* Prayers?

A. The *great Confidence of our being heard* muſt be laid in *asking according to his Will,* and in ſoliciting his Favour upon ſuch Terms as he has promiſed to grant it. Which implies, that when we beg Pardon for our Sins, we muſt reſolve to forſake them; for the *Prayer of the Wicked is an Abomination to the Lord:* That we be ready to forgive thoſe that treſpaſs againſt us, becauſe 'tis the *merciful Man ſhall obtain Mercy*; That when we ask for any Virtue, we muſt be ſure diligently to ſeek and endeavour after it: That when we crave the Help of divine Grace, we muſt be ready to co-operate and concur with it; for *to him that hath, ſhall be given, and from him that hath not, ſhall be taken away even that which he hath:* That when we pray for any temporal Bleſſings, we take all prudent and lawful means to acquire them, and reſign our ſelves entirely to the Wiſdom of his Providence to give ſuch ſucceſs to our Endeavours as he ſhall think moſt conducing to our Salvation and the good of others: And that all theſe Petitions for ſpiritual and temporal Wants be offered to God thro' the Merits and Mediation of Jeſus Chriſt only. 1 Joh. 5. 14. 3. 22. Prov. 28. 9. Mat. 5. 7. Mark 4. 25.

Q. *In what manner ought we to* pray?

A. With ſuch *lowlineſs of Mind*, ſuch *reverent* and *ſerious Deportment*, as may plainly teſtifie the Reſpect and Veneration we have for God's infinite Majeſty. With that *intenſeneſs and application of Thought*, as to engage our Hearts as well as Lips in his Service. With *ſuch Fervency of Affection*, and ſuch a meaſure of Importunity, as may ſhew how deſirous we are of the Mercy we requeſt, and how highly we value and eſteem what we ask for. With ſuch a *Faith*, as conſiſts in firmly believing we ſhall receive the good things we deſire, when we have performed thoſe Conditions, upon which God has promiſed to beſtow them. To all which we muſt add, *Conſtancy and Perſeverance*; taking all Opportunities for it, and ſpending much time in this Duty, than which none of all the Duties enjoined by the Chriſtian Religion will turn to a better and more comfortable Account, if our Hearts and Lives be but anſwerable to our Prayers.

Q. *Is it poſſible to avoid all* wandring Thoughts *in Prayer?*

A. Conſidering the Frame and Conſtitution of our Natures, and the cloſe Connexion there is between the Body and Soul; 'tis impoſſible but that when we are at our Prayers our Thoughts may be diverted, and our Intentions interrupted by the former Impreſſions of Study or Buſineſs. All we can do is to ſtrive againſt theſe Diſtractions, to bewail this Weakneſs, and to compoſe our Thoughts to all that Seriouſneſs our Temper and Circumſtances will permit; to recal our Minds as ſoon as we perceive they run out upon other Objects, and immediately to throw away all ſuch Thoughts as are foreign

to

to our preſent Employment. What makes theſe Diſtractions criminal, is when we willingly entertain them, and indulge our ſelves in thinking upon other Objects without reſtraint; when we keep our unreaſonable Paſſions under no Government, and when we take no care to compoſe our ſelves to a ſerious Temper, by conſidering in whoſe awful Preſence we appear.

Q. *What* Prayers *are moſt* acceptable *to God and moſt* neceſſary for us?

A. Thoſe that are offered *in publick Aſſemblies*, which have theſe Advantages above private Devotions, that God is moſt honoured and glorified by ſuch Addreſſes, and a ſenſe of his Majeſty is maintained in the World, ſomewhat ſuitable to his moſt excellent Greatneſs and Goodneſs, when by outward Signs and Tokens we publiſh and declare the inward Regard and Eſteem we have for his divine Perfections: We do hereby declare our ſelves Members of the Body of Chriſt, which is his Church; which we cannot be, to any purpoſe, without having Fellowſhip with God and one another in all Duties; of which Prayer and Praiſe are the chief. To ſuch Aſſemblies our Saviour promiſes his ſpecial Preſence, and has appointed a particular Order of Men to offer up our Prayers in ſuch places. We may expect greater ſucceſs when our Petitions are made with the joint and unanimous conſent of our Fellow Chriſtians, and when our Devotions receive warmth and heat from their exemplary Zeal. Which Conſiderations ſhould make all good Chriſtians frequently attend the publick Worſhip.

Q. *Is this* Obligation *ſufficiently diſcharged by going to Church, on* Sundays *and* Holy-Days?

A. It

A. It is to be wiſht, that all Chriſtians were conſtant in attending the publick Worſhip on *Sundays* and *Holy-Days*; becauſe 'tis likely 'twould diſpoſe them to repeat ſuch Exerciſes of Devotion with greater frequency. But conſidering that among the *Jews* there was a *Morning* and *Evening Sacrifice* daily offered to God at the Temple; and that the Precepts of the Goſpel oblige us to *pray always*, and to *pray without ceaſing*; and that the ancient *Prophets* expreſly declare, that there ſhould be as frequent Devotion in the Days of Chriſt, as there had been in former times; that *Prayer ſhall be made unto him continually, and daily ſhall he be praiſed.* Conſidering theſe things, I ſay, as *Prayer*, the Chriſtian Sacrifice ſhould be offered Morning and Evening in publick Aſſemblies; ſo they that have ſuch Opportunities, and are not lawfully hinder'd, ſhould endeavour ſo to regulate their time, as to be able conſtantly to attend ſuch a great Advantage to the Chriſtian Life. And as thoſe who have leiſure cannot better employ it, ſo they muſt have but little concern for the Honour and Glory of God, that neglect ſuch Opportunities of declaring and publiſhing his Praiſe.

Luk. 21. 36. 1 Theſſ. 5. 17.

Pſal. 72. 15.

Q. Is Family-Prayer *a Duty incumbent upon him who is the* Maſter *of it?*

A. A Maſter of a Family being anſwerable to God for the Welfare of thoſe Souls that are under his Care, I cannot well underſtand how a Senſe of Religion can be maintained in ſuch a Family without the Exerciſe of daily Devotion in it, as ſuch a Society. This is the beſt method to confirm and eſtabliſh his Children and Servants in the Practice of their Chriſtian Obligations, and an admirable means to draw down the

the Bleſſings of God, when in a Body they daily acknowledge his Divine Perfections, and ſupplicate his Favour for the Mercies they ſtand in need of. Nor may this Devotion be neglected at our Meals, for we ought to beg the Bleſſing of God upon thoſe good Creatures provided for our uſe; ſince 'tis by the *Word of God and Prayer* that they are ſanctified to us. The Principles of natural Religion teach us thankfully to acknowledge the Benefits we receive, and this particular Inſtance of it has ſufficient Ground from the Example of Chriſt and his holy Apoſtles, all the *Evangeliſts* declaring that our Saviour *bleſſed* and *gave Thanks before Meat*; the ſame St. *Luke* relates of St. *Paul*, and even St. *Paul* himſelf ſpeaks of it, as the known Practice of the Church among Chriſtians.

1 Tim. 4. 5.

Mat. 14. 19. Mar. 6. 41. Luke 9. 16. Joh. 6. 11. Acts 27. Rom. 14.

Q. *Wherein conſiſts the* Spirit of Prayer, *or when may we be ſaid to* pray *by the* Spirit?

A. When we approach the Majeſty of Heaven, with all ſuch devout Affections and holy Diſpoſitions of Mind, as are wrought in us by the powerful Aſſiſtance of the Bleſſed Spirit. When we confeſs our Sins with hearty Sorrow and Shame, and with firm Reſolutions of better Obedience. When we beg God's Mercies with a lively ſenſe of our own Wants, and with an entire Confidence in his infinite Goodneſs. When we reſign our Wills to him, and depend upon the Wiſdom of his Providence in all thoſe Temporal Bleſſings and Deliverances we expect from him. When we ſhew forth his Praiſe, not only with our Lips, but in our Lives, by giving up our ſelves to his Service. As for the Inſpiration of the matter, and the Expreſſions of our Prayers; that was an extra-

ordinary

ordinary Gift, only temporary, and long ſince ceaſed, and intended only as other miraculous Gifts were, for the firſt Propagation of the Goſpel.

Q. *What are the great* Advantages *of the* frequent *and* devout *Exerciſe of this Duty?*

A. The conſtant Exerciſe of *Prayer* is the beſt method to get the maſtery of our evil Inclinations, and to overcome our vicious Habits. It preſerves a lively ſenſe of our Duty upon our Minds; and fortifies us againſt thoſe Temptations that continually aſſault us. It raiſes our Souls above this World, by making ſpiritual Objects familiar to them; and ſupports us under the Calamities and Croſſes of this Life, by ſanctifying ſuch Afflictions. It leads us gradually to the Perfection of Chriſtian Piety; and preſerves that Union between our Souls and God, in which our ſpiritual Life conſiſts. Without it we in vain pretend to diſcharge thoſe Duties that are incumbent upon us as Chriſtians; or to proſper in our temporal Affairs, which muſt have God's Bleſſing to crown them with Succeſs.

The PRAYERS.

I.

For God's acceptance of our Prayers.

ALmighty God, who haſt promiſed to hear the Petitions of them that ask in thy Son's Name; I beſeech thee mercifully to incline thine Ears to me, when I make my Prayers and Supplications unto thee; and grant that I may ſo faithfully ask according to thy Will, that I may effectually obtain the Relief of my Neceſſities,

Neceſſities, to the ſetting forth of thy Glory, through Jeſus Chriſt my Lord. *Amen.*

II.

O God, heavenly Father, who by thy Son Jeſus Chriſt haſt promiſed to all them that ſeek thy Kingdom, and the Righteouſneſs thereof, all things neceſſary to their bodily Suſtenance: Send us, I beſeech thee, ſuch ſeaſonable Weather, as may preſerve to our uſe the kindly Fruits of the Earth, and that in due time we may enjoy them. I acknowledge, O Lord, that it is from thy Gift that the Rain doth fall, the Earth is fruitful, Beaſts increaſe, and Fiſhes do multiply; and tho' for our Sins we have worthily deſerved Scarcity and Dearth, and have juſtly expoſed our ſelves to be puniſhed with great Sickneſs and Mortality, and to be delivered into the Hands of our Enemies, yet for the ſake of thy bleſſed Son, and upon our own true Repentance, ſend us Cheapneſs and Plenty, healthful Seaſons, Unity, Peace and Concord; deliver us from Lightning and Tempeſt, from Plague, Peſtilence, and Famine, from Battel and Murther, and from ſudden Death. Increaſe the Fruits of the Earth by thy heavenly Benediction; and grant that we receiving thy bountiful Liberality, may uſe the ſame to thy Glory, the Relief of thoſe that are Needy, and to our own Comfort, thro' Jeſus Chriſt our Lord. *Amen.*

For temporal Bleſſings.

III.

O Almighty God, who in thy Wrath didſt ſend a Plague upon thine own People in the Wilderneſs, for their obſtinate Rebellion againſt *Moſes* and *Aaron*; and alſo in the time of

For averting Judgments.

of King *David* didſt ſlay with the Plague of Peſtilence threeſcore and ten thouſand: Be merciful to thy ſinful People, who have ſo many ways provoked thy Wrath, that we are afraid of thy Judgments; remember not, Lord, our Sins, nor the Sins of our Forefathers, but according to the greatneſs of thy Mercies think thou upon us for thy Goodneſs ſake. Turn us, O Lord, and ſo let thy Anger ceaſe from us. Be favourable, O Lord, be favourable to thy People, who turn to thee in Weeping, Faſting and Praying. Thou ſpareſt when we deſerve Puniſhment, and in thy Wrath thinkeſt upon Mercy. Spare thy People, good Lord, ſpare them, and let not thy Heritage be brought to Confuſion. Hear us, O Lord, for thy Mercy is great, and after the multitude of thy Mercies look upon us, thro' the Merits and Mediation of thy bleſſed Son Jeſus Chriſt our Lord. *Amen.*

CHAP. VII.

Ember Days in Whitſun-Week.

Q. *What* Faſt *does the Church obſerve at this time?*

A. The ſecond Seaſon of the *Ember Days*; which are the *Wedneſday*, *Friday* and *Saturday* after the Feaſt of *Pentecoſt*; *Trinity-Sunday*, which immediately follows, being one of the ſtated Times for *Ordinations*.

Q. *What do you mean by* Ordination?

A. A Privilege peculiar to the Character of a *Bi-*

a *Biſhop*, who is a Governour in the Church of God; whereby he conveys Authority to ſome to preach the Goſpel, and to adminiſter the Sacraments, who are called *Presbyters*, and from whence is derived our word *Prieſt*; and to others to be Aſſiſtants to himſelf, and the *Presbyters* in their ſpiritual Adminiſtrations, who are called *Deacons*; which is performed by *Prayer* and the *Impoſition of Hands*: A ſolemn Ceremony of bleſſing and devoting Perſons to the ſacred Function. For as the laying the Hands upon the Head, was a Rite of Benediction uſed by *Jacob* in bleſſing *Joſeph*'s Children, and by *Moſes* in bleſſing *Joſhua*; ſo by the Sinners laying their Hands on the Heads of the Sacrifice, it appears that it was a Ceremony uſed in devoting things to God; upon which accounts this was appropriated to the Ordination of *Church-men*, who are to be bleſſed and devoted to God, and was made uſe of to expreſs that Right and Authority which Perſons do receive together with it, for the *Exerciſe* and *Diſcharge* of their *Miniſterial Function*. Gen. 48. 14. Deut. 34. 9.

Q. *What Foundation is there for this Subordination of* Church-Officers, *from the Inſtitution of Jeſus Chriſt?*

A. Our *Bleſſed Saviour*, while here upon Earth, was himſelf the great *Shepherd* and *Biſhop* of *Souls*; an *High-Prieſt called of God*; who in his Life-time eſtabliſhed under himſelf two diſtinct Orders of Church-Officers, the one ſuperior to the other, *viz.* the *Twelve Apoſtles* and the *Seventy Diſciples*; who are ſo diſtinguiſh'd from one another, that it implies a diſtinction in their Office; they are mentioned apart by different Names, and ſent forth at different Heb. 5. 10. Luke 6. 13. 10. 1.

ferent Times. In which Eſtabliſhment our *Saviour* kept as nigh to the Form in uſe among the *Jews* as was poſſible; who had their *High-Prieſt*, the *Prieſts*, and the *Levites*.

Q. *How does it appear that the Office of the* Apoſtles *was ſuperior to that of the* Seventy?

A. This is evident not only from our *Saviour*'s particular Care, Solicitude and Interceſſion for theſe *twelve*, and his diligent inſtructing and teaching them more than the reſt of his Followers, revealing to them the Myſteries of the Kingdom of Heaven: But from hence alſo, that the Succeſſors of the *Apoſtles* were choſen out of the *Seventy*; and that *Matthias*, who was ordained into the Place of *Judas*, is by the *Ancients* affirmed to be of that Number; which argues the *Apoſtles* to be ſuperior to the *Seventy*, otherwiſe it had been no Advancement to the *Seventy* to have ſucceeded them; for after his Reſurrection he gave them a ſecond ſolemn Miſſion, whereby we find in Scripture the *Apoſtles* exerciſing ſpiritual Powers, which the *Seventy* were not endowed with.

Q. *What Powers did the* Apoſtles *exerciſe, which the* Seventy *were not endowed with?*

A. The Power of *Impoſition of Hands* in Ordi-
Acts 6. nations, as is plain in the Inſtitution of *Deacons*; who, tho' choſen by the reſt of the Diſciples, yet they were ſet before the Apoſtles, and when they had prayed, they laid their Hands on them. The Power of confirming baptized Chriſtians; for when St. *Philip* had converted and baptized
Acts 8. the Men of *Samaria*, the *Apoſtles* ſent St. *Peter* and St. *John* to lay their Hands on them, that they might receive the *Holy Ghoſt*. The power of *Juriſdiction* and *Authority* to govern the Church, as

as is evident in the Caſe of *Diotrephes* a Presbyter; whom for not giving heed to St. *John*'s Letters, and for his Rejection of ſome faithful People from the Catholick Communion, without Cauſe and without Authority, St. *John* the Apoſtle threatned, *that when he came he would remember his Deeds*; which would have been to no purpoſe, if he had not had coercive Juriſdiction to have puniſh'd his Delinquency. 3 John 10.

Q. *But was not this* Superiority *and* Subjection *among the* Eccleſiaſtical Orders *temporary, and to ceaſe with the Perſons of the* Apoſtles?

A. Theſe Powers peculiar to the *ſuperior Order*, being neceſſary for the good Government of the Church, 'tis plain in fact they did not expire with the Apoſtles. But as our Saviour *glorified not himſelf to be an High Prieſt*, but had his Commiſſion from God the Father; ſo after his Reſurrection, he inveſted the Apoſtles with the ſame Commiſſion his Father had given unto him. *As my Father hath ſent me, even ſo ſend I you*; *and he breathed on them, and ſaid unto them, Receive ye the Holy Ghoſt.* In which Commiſſion is plainly contained the Authority of ordaining others, and a Power to transfer that Commiſſion upon others, and thoſe upon others to the end of the World. And to ſhew that it was not meerly Perſonal to the *Apoſtles*, our *Saviour* promiſes to be with them and their Succeſſors in the Execution of this Commiſſion always, *even unto the end of the World.* And in purſuance of this Commiſſion, the *Apoſtles* ordained *Biſhops* in all Churches, particularly St. *James* at *Jeruſalem*, *Epaphroditus* at *Philippi*; as St. *Paul* did *Titus* at *Crete*, that he ſhould ſet things in order that were wanting, Heb. 5. 5. Joh. 20, 21. 22, &c. Mat. 28. 20.

Tit. 1. 5. c. 2. 15. and *ordain Elders in every City, and rebuke with all Authority*, (the true Characters of Epiſcopal Power) and *Timothy* at *Epheſus*, even after the *Presbytery* was formed and ſettled; St. *Paul* having laboured among them for three Years together. And there can be no other Reaſon given why in the Primitive Language of the Church *Biſhops* are ſtiled *Apoſtles*, but becauſe they ſucceeded in the *Apoſtolical* Superiority. And there cannot be a greater Evidence that ſuch a Superiority was not to be *temporary*, but *perpetual*, than the univerſal Practice in the pureſt Times, when they had no worldly Encouragements, but the chief among them expected to be the firſt Martyrs.

Q. *What was the Practice of the* Primitive Church *in reſpect to the* Government of it?

A. The Chriſtian Church in the Ages next ſucceeding the Apoſtles, gives full Teſtimony in behalf of *Epiſcopal* Government. Some Writers that atteſt this, lived in the very Days of the Apoſtles, and were their immediate Diſciples; and others there are that ſucceeded thoſe that were Diſciples of the Apoſtles; which makes them competent Witneſſes of the Matter of Fact that is in queſtion. St. *Clement*, who converſed with the *Apoſtles*, mentions *Three Orders* of Church-Officers in his Time; and particularly diſtinguiſhes the *Biſhop* from the *Presbyter*. St. *Ignatius*, who in the Lifetime of ſome of the Apoſtles was *Biſhop* of *Antioch*, is full and expreſs for the Derivation of the *ſuperior Order* from the Apoſtles. And 'tis not to be imagin'd that the Chriſtian Church would ever have admitted Biſhops ſo univerſally, as it is apparent they did in *Ignatius*'s Time,

Clem. Epiſ. ad Corinth. p. 53. edit. Jun. Ἡγέμων & Πρεσβύτερος, ib. p. 2.

Time, when ſome of the Apoſtles were living, had not ſome of them derived their Authority from the Apoſtles immediately; of which we have Aſſurance from Eccleſiaſtical Hiſtory. The Writers of the next Age, *Juſtin Martyr*, *Hegeſippus*, *Clemens Alexandrinus* and *Irenæus* confirm the ſame thing. All theſe ſupported by the Teſtimonies of *Tertullian*, *Origen* and St. *Cyprian*, who flouriſhed in the Age following. And to ſtrenghten all this, we have conveyed to us by *Euſebius* the Succeſſion of *Biſhops* from the *Apoſtles* in ſome great Churches, ſuch as *Jeruſalem*, *Rome*, *Antioch*, and *Alexandria*; and 'tis reaſonable to judge of the Government of thoſe Churches that were not known, from thoſe that were.

Q. *What appears* plain *from theſe* Primitive Records and Practice *of the* Church?

A. That their Church Government was formed according to the Model given by our Lord himſelf, and by his Apoſtles after him. He was himſelf the *Great Shepherd and Biſhop* of his Church while upon Earth, and his immediate Province was *Judea*. The *twelve Apoſtles*, whom he choſe were his *Presbyters*, whom he ſent by two and two through his Province to teach and to preach under him the Things pertaining to the Kingdom of God. The *Seventy* he called out to be Miniſters to both, and he had the ſupream Care and Charge of all. After his Reſurrection, he gave an ample Commiſſion to his Apoſtles, to go and make *all Nations his Diſciples*, and as his *Father had ſent him, ſo ſent he them*, and they were to be in his ſtead as *Ambaſſadors for him to beſeech Men to be reconciled to God*, and to

continue this Office to the end of the World. And becauſe the Harveſt was great and the Labourers few, when they had converted any number of People to the Chriſtian Faith, they took care to ordain Presbyters and Deacons to labour among them, reſerving to themſelves the chief Care of the Churches they had planted, till they ſhould find fit Perſons to whom they might commit it: And for this end took along with them Companions in their Labours, to whom after they had trained them up in the Holy Office, they committed the ſame plenitude of Power with themſelves, and either placed them over particular Churches already planted, as *Paul* did *Timothy* and *Titus*, or ſent them to preach the Goſpel and plant Churches where there were none. So that the *Imparity* obſerved by the *Primitive Churches* was of *Divine* and *Apoſtolical* Original, and conveyed down to them from the Fountain it ſelf.

Q. *But do not the Words* Biſhop *and* Presbyter *in Scripture ſometimes denote the ſame Office?*

A. 'Tis granted that theſe Words were at firſt often uſed promiſcuouſly to denote either Order; and generally that which we now call the Order of *Prieſts*. But then as in that time the ſuperior Order were called *Apoſtles*; ſo the Office of theſe *Presbyters*, who are here ſuppoſed ſometimes in Scripture to have the Name of *Biſhops*, was not to ordain Elders, or to exerciſe Juriſdiction, as thoſe do who now have that Name of *Biſhops* appropriated to them. This clearly appears by the Charge given to *Timothy*, the firſt Biſhop of *Epheſus*, how he was to proceed againſt his *Presbyters* when they tranſgreſſed; to ſit in Judgment upon them,

them, to examine Witneſſes againſt them, and paſs Cenſures upon them. *Againſt an Elder,* that is a Presbyter, *receive not an Accuſation, but before two or three Witneſſes; and them that ſin, rebuke before all, that others alſo may fear.* And one may as well pretend there was no Difference between the Office of an *Emperor* and a *General of the Army*, becauſe the word *Imperator* is applied to both; as to prove a Parity between Church-Officers from the promiſcuous uſe of the word *Biſhop.* 1 Tim. 5. 9.

Q. *But was not a* Biſhop *anciently no more than a Paſtor of a particular Congregation?*

A. 'Tis plain, I think, from the Condition of the firſt Churches that were eſtabliſh'd that the *Biſhop* had the Overſight of ſeveral Congregations, which as to the Church of *Jeruſalem* is neceſſarily inferred from the particular Number of Converts; from the general Expreſſions of wonderful Acceſſions, from the Jealouſie of the *Scribes* and *Phariſees*, who apprehended that all *Jeruſalem* would ſoon become Chriſtians; from the farther Accounts of its increaſe, and of the great Multitudes that were added to it. And we may judge the Church of *Antioch* too great for one Congregation, from the Multitudes ſaid to be converted, from the Number of Apoſtles, and extraordinary Labourers reſiding in that City, and from the Conjunction of *Jews* and *Gentiles*, under the common *Title* and Profeſſion of Chriſtianity. Theſe firſt Churches thus governed by Biſhops were not ſingular in their Conſtitution; but all other Churches of the *Apoſtles* planting were of the ſame kind, deſigned for the like, and yet farther Increaſe. And theſe ſeveral Congregations of Believers made Acts 3. 41. Ch. 4. 4. Ch. 5. 14. Ch. 11. 21. Ch. 13. 1. Ch. 11. 26.

but one Church; St. *James* our Lord's Brother being ordained *Biſhop* of the Church of *Jeruſalem* by the Apoſtles immediately upon our Saviour's Aſcenſion. And after St. *Peter*, the Government of the Church of *Antioch* was committed to *Evodius*, who was ſucceeded by *Ignatius*.

Q. *What Light is there from* Scripture *for this* method *of governing the* Church?

A. In the Hiſtory of St. *Paul*, we find when in any place he had converted a competent number, he took care to improve them in the Knowledge of the Truth; and as theſe Converts were made Partakers of the ſame common Doctrine and Faith, ſo they were to be perpetually united by a Communion in Worſhip, in Prayer and the Sacraments; being obliged to aſſemble themſelves together for that end under the Apoſtle, the Church-Officer that converted them. But when he was called to preach the Goſpel in other Places, it was neceſſary to ordain ſuch Church-Officers as might take Care of the Church in the Doctrine and Diſcipline of it; and others to take Care of the Poor, leſt the former ſhould be hinder'd in their ſpiritual Adminiſtrations. Now this Conſtitution did not take away the Relation the Apoſtle had to ſuch a Church, the Officers he had conſtituted acting in Subordination to him, whether preſent or abſent: As is plain in his Proceedings upon the caſe of Scandal given in the Church of *Corinth*; and when ſome Teachers in the ſame Church began to ſet themſelves up in oppoſition to the Apoſtle, he aſſerts his Authority and his Relation to them. But when his *Province* was ſo far extended, that he could not viſit every part himſelf; and his Communication by Letters would

Acts 28.30. 19. 9.
Act 11. 26.
Heb. 10.25.
Acts 14.23.
Phil. 2. 12.
1 Cor. 5. 3.
1 Cor. 4. 18, 19.
Ch. 9. 1, 2.

would not anſwer all the Occaſions of thoſe Churches he had planted, he did not reſign all Authority into the Hands of every particular *Presbytery*; but ſent Perſons, not only endowed with extraordinary Gifts, but with Apoſtolical Power to ordain Elders, to preach the Goſpel, to end Diſputes, to cenſure the Irregular, whether of the Clergy or People; and by all means to provide for the welfare of thoſe Churches committed to them. Of this kind were *Barnabas*, *Timothy*, *Titus*, *Creſcens*, *Epaphroditus* and *Soſthenes*: Theſe governed thoſe Churches over which they were appointed by full Apoſtolical Power, which was tranſmitted to their Succeſſors. 1 Tim. 1. 3, 18. C. 4. 12, 14. Titus 1. 5. 2. 15.

Q. *But does not St.* Jerome *give another account of the Original of* Epiſcopacy, *and affirm that the Church was firſt governed by a Common Council, or College of* Presbyters, *till Diviſions reigning by reaſon of parity, it was decreed over all the World that one from among the* Preſbyters *ſhould be choſen out of the reſt, and be called more peculiarly their* Biſhop; *to whom the Care of the whole Church ſhould appertain, that all Seeds and Occaſions of Schiſm might be taken away?* Which univerſal Decree is ſuppoſed to be made about the Year 140. Hiero. Com. ad Titum. cap. 1. 7.

A. The Reaſons that St. *Jerome* gives, are certainly very much for the Advantage of Epiſcopal Government. But allowing this Teſtimony to bear the ſenſe the Adverſaries of Epiſcopacy put upon it; we muſt conſider that St. *Jerome* flouriſh'd in the latter end of the fourth *Century*; and conſequently is not ſo competent an Evidence of this Matter of Fact, as thoſe are who lived in the Apoſtles Days, and in the

Time of their Succeſſors; yet, however he expreſt himſelf, when he reſented the Treatment of the *Biſhop* of *Jeruſalem*, who exerciſed his Juriſdiction over him farther than he thought it might be juſtly extended; or when he endeavoured to curb the Inſolence of the *Deacons*, who began to advance themſelves above the *Presbyters*; in other places he talks after a different rate, and makes *Biſhops to be Succeſſors to the Apoſtles*, as well as the reſt of the moſt eminent *Fathers* had done before him; and even where he ſpeaks moſt for a Parity, makes *Ordination peculiar to the Biſhop*; *Quid enim facit excepta ordinatione Epiſcopus quod Presbyter non faciat? Epiſt. ad Evag.* Beſides, if any ſuch Decree had been made in the Apoſtles Time, it would have been an *Apoſtolick* Inſtitution; and we might have expected to have found ſome mention of it in the Scriptures; if afterward, as is ſuppoſed about 140, primitive Antiquity would have given us ſome Account of ſuch an important Alteration; the contrary of which we find in all the Writers of that Age. Neither ſo can St. *Jerome* be reconciled to himſelf, who reckons ſeveral *Biſhops* long before that time, in his Catalogue of *Eccleſiaſtical* Writers.

Hiero. in Pſal. & ad Evag.

Q. *What farther ſhews the* Improbability *of the* ſudden Change *and* Innovation *that is ſuggeſted?*

A. That Univerſal *Agreement* that appeared among all the Chriſtian Churches in this matter, there being not one ſingle Church produced in which *Epiſcopal* Government did not prevail; and this at a time when no *General Council* could meet to enjoyn it, nor any *Civil Governour* was con-

concerned to promote it; and when by reaſon of the heat of Perſecution, and the diſtance of Churches one from another, the Commerce and Intercourſe between them was ſo little or nothing, that it was next to impoſſible to form a joint Conſpiracy to eſtabliſh it. Beſides, all People were obliged to know thoſe who had the *Rule over them*, becauſe the Scriptures engage them to pay to ſuch the Duty of Submiſſion and Obedience, ſo that they could not have acquieſced in this Innovation without great hazard to their Souls; neither is it likely that the *Presbyters* would ſo quietly have ſubmitted to this uſurp'd Authority, if to the natural Love of Freedom they could have joyned the Argument of poſitive *Apoſtolical* Inſtitution. Nay, even the Perſons thus advanced could have no Motive or Temptation to be ambitious of it; for as this great Charge increaſed their Labour and their Care, ſo the firſt Chriſtian *Biſhops* were expoſed to the ſharpeſt Fury of their Perſecutors, and when any Storm was raiſed againſt the Church, they bore the Violence of it. And Men are not generally ſo fond of Trouble, or ſo apt to court Danger, as to act againſt their Duty, in order to bear the one, or expoſe themſelves to the other.

Q. *How does it appear that* Ordination *is the* peculiar Privilege *of a* Biſhop?

A. Becauſe in the holy Scriptures of the *New Teſtament*, we find no Commiſſions granted, no Orders conferred, no Church-Officers deputed to the Exerciſe of ſpiritual Powers, but by thoſe who had *Epiſcopal Authority*, who were ſuperiour to ordinary *Presbyters*. Our *Saviour* after his Reſurrection, gave his *Apoſtles*

Joh. 20. 21. *ſtles* their Commiſſion to be the ſupreme *Governors* of his viſible Church; and they being inveſted with this Power, ordain *Deacons* Acts 6. 6. with Prayer and Impoſition of Hands. The firſt 14. 23. Ordination of *Presbyters* we read of, was performed by two Apoſtles, *Paul* and *Barnabas*, both cloathed with *Epiſcopal Authority* in an 1 Tim. 5. 22. eminent degree. *Timothy*, as has been obſerv'd, 2 Tim. 2. 2. was ſettled by St. *Paul* Biſhop of *Epheſus* to this very purpoſe. The ſame thing is evident Tit. 1. 5. concerning *Titus*, who was left in *Crete* to ordain *Presbyters in every City*. And doubtleſs the *ſeven Angels*, whereby is meant the *Biſhops* of the ſeven Churches mentioned in the Chapters 1, 2, 3. *Revelation*, had the ſame Power, becauſe chargeable with the Male-Adminiſtration in their reſpective Churches; which ſuppoſes that Ordination could not be performed without them. For how could Biſhops be anſwerable for the Practices of thoſe who had not their Commiſſion from them, and were not ſubject to them? The genuine Writings of the ancienteſt *Fathers* of the Catholick Church, who ſucceed the Apoſtles, appropriate this Privilege to Biſhops; Salmaſius, Blondel, Daillé. and the Advocates of the contrary Opinion own freely themſelves, that as ſoon as the two Orders of *Biſhops* and *Presbyters* were diſtinguiſhed, the Power of *Ordination* belonged to the *Biſhop*. A Conceſſion that muſt give up the Cauſe, ſince ſufficient Evidence appears, that *Epiſcopacy* is of *Apoſtolical* Inſtitution.

1 Tim. 4. 14. Q. *But does not the* laying on the Hands of the Presbytery *imply, that* Presbyters *have the power of* Ordination?

Πρεσβυτερίου. *A.* Suppoſing the *Greek* Word, which we tranſlate *Presbytery*, did unqueſtionably ſignifie a So-

a Society of *Presbyters*, how will it appear it was a *Society* of ordinary Presbyters, which is denied by St. *Chryſoſtom*, and other eminent Fathers for this Reaſon, That *Timothy* being a Biſhop, it was never heard or read, that *Preſbyters* could ordain a *Biſhop?* But ſuppoſing they were ordinary Presbyters, it will not follow it was purely a Presbyterian Ordination, becauſe it is manifeſt, that St. *Paul* was preſentt, and laid on his Hands when *Timothy* was ordained; which makes it a fair Pattern of Ordination by a Biſhop, with the aſſiſtance of his Presbyters; it being unqueſtionable, that St. *Paul* was ſuperiour both in Order and Power to ordinary Preſbyters. And what makes it farther clear, is the force of the different *Greek* Prepoſitions uſed by St. *Paul* in this matter, for a ſmall skill in that Language will inform us, that in producing effects, or, which is the ſame thing, the communication of Powers, the firſt *by* denotes the principal, and the other *with* only the aſſiſtant Cauſes. But if the word we tranſlate *Presbytery*, as *Calvin* and divers of the Ancients underſtood it, ſignifies not a *College* of *Presbyters*, but the *Office* of a *Presbyter*; what ſhould hinder but that the Text may be thus read; *Neglect not the Gift of the Presbyterate* or the Office of a Presbyter, *which is in thee, and which was given thee by Prophecy, with the laying on of Hands?*

2 Tim. 1. 6.

2 Tim. 1. 6. Διὰ 1 Tim. 4. 14. Μετὰ Inſtit. lib. 4. c. 3. §. 16. Euſeb. lib. 6. c. 43. Epiph. Hær. 64. §. 2. Hierom. ad Pamma. adv. Erro. Joan. Hier.

Q. *What* privilege *beſides* Ordination *is* peculiar *to the* character *of a* Biſhop?

A. The ſolemn Rite of *Confirmation* appropriated to the *Governors* of the Church by all the Primitive Records of Chriſtianity; wherein the *Biſhop* by laying on of *Hands*, and by *fervent*

fervent and *authoritative Prayer* conveys to ſuch Perſons, who in the preſence of the Congregation ſincerely renew their baptiſmal Vow, a proportionable degree of God's Grace and Holy Spirit. In the Primitive Times theſe effects were *extraordinary Gifts*, as beſt fitted to the Infant State of the Church, but upon the ſettlement of it, the Holy Spirit guides it by ſecret and inviſible Communications, and theſe *common Graces* are obtained by ſuch as are qualified to receive them, and ſeek them in a regular and miniſterial way. The *Church* of *England* has thus declared her ſenſe of this matter. *It hath been a ſolemn, ancient and laudable Cuſtom continued from the Apoſtles time, that all Biſhops ſhould lay their Hands upon Children baptized and inſtructed in the Catechiſm of Chriſtian Religion, praying over them and bleſſing them.*

Can. LX.

Q. *How does it appear that this* Rite *according to the ſenſe of the* Church *of* England, *was an* Apoſtolical Uſage.

A. We have the Scripture it ſelf for the Evidence of the Fact; for when *Philip* the Deacon had Converted and Baptized the Men of *Samaria*; and the *Apoſtles* at *Jeruſalem* had heard that *Samaria* had *received the word of God*, the power of *Philip* being limited, they ſent unto them *Peter* and *John* to confirm thoſe new Converts, to lay their Hands upon them, that they might receive the Holy Ghoſt. This is ſtrengthned by a parallel Occurrence to the Diſciples at *Epheſus*, upon whom, after they had been Baptized in the Name of Jeſus, the Apoſtle St. *Paul* laid his Hands, and then the Holy Spirit came upon them: And the ſame Apoſtle mentions as a Fundamental, not only the

Acts 8.

Acts 19. 5. 6.

the *Doctrine* of *Baptiſm*, but alſo the *laying on of Hands*, by which Ancient and Modern *Interpreters* of a very good Character, underſtand *Confirmation*, which appeared ſo plain to *Calvin* himſelf, that 'twas his Opinion, that *this one place evidently ſhews that Confirmation was inſtituted by the Apoſtles.* Heb. 6. 2. In Loc.

Q. *Was not this* Rite *of* Confirmation *confined to the* Apoſtolical Age?

A. This ſolemn Rite being highly uſeful and advantageous for the Spiritual Neceſſities of Chriſtians, was accordingly practiſed by them in all the ſucceeding Ages of the Church; the adminiſtration whereof was devolved by the *Apoſtles* upon their Succeſſors the *Biſhops* of the *Catholick Church*, as appears by the Teſtimonies of *Fathers* and *Councils*, who in this matter ſpeak not only their own Senſe, but are witneſſes of a Catholick Practice. *Tertullian* who is very careful in recounting the Practices of the Primitive Church, tells us, that after *Baptiſm* ſucceeds *laying on of Hands, by Prayer, calling for and inviting the Holy Spirit.* And St. *Cyprian* hath this remark upon the Hiſtory of the *Samaritan* Converts, *The ſame thing* (ſays he) *is practiſed among us, that they who are Baptized in the Church, are preſented to the Governours of it, that by our Prayers and Impoſition of Hands, they may obtain the Holy Ghoſt, and be perfected with the Seal of Chriſt; that is* (as one truly interprets it) *may, by Confirmation, attain to the higheſt Order of Chriſtians.* St. *Jerome*'s Teſtimony is very conſiderable, who ſpeaking of *Confirmation*, ſays, *If you ask where it is written? It is written in the Acts of the Apoſtles, but if there were no Authority* De Bap. c. 8. Epiſ. 73. Dr. Falkner. Dia. adv. Lucif.

Authority of Scripture for it, yet the consent of all the World upon this particular is instead of a Command.

Q. *What* qualifications *are* necessary *for the* Candidates *of this* sacred Ordinance.

A. Since Confirmation is an Authentick Renewal of the Baptismal Vow, and capacitates those that received it to be admitted Guests to the Table of the Lord, and is an act not to be repeated, the Candidates ought to be thoroughly instructed in the Nature of those Holy Promises they then renew, and of that Obligation they lie under to perform them. They ought to be acquainted with the meaning of this Holy Rite, and whose Office alone it is to administer it. They ought to have a competent degree of Knowledge in those Christian Duties that relate to God, their Neighbour and Themselves. And they must farther prepare themselves for this Ordinance by Prayer and Fasting, and a serious Resolution of living answerable to their Obligations. And in order to these Ends 'tis advisable that the Candidate should frequently read over the Confirmation Office.

Q. *What are the great* Advantages *of* Confirmation?

A. It tends to preserve the Unity of the Church, by making Men sensible, that their Obedience is due to such Ecclesiastical Governours, who are endued with all those Powers that were left by the Apostles to their Successors. It is a new Engagement to a Christian Life, and is a lasting Admonition and Check not to dishonour or desert our Christian Profession. It is a Testimony of God's Favour and Goodness to those that receive it, when his lawful

ful Miniſter declares, that God accepts their Proficiency, and advances them to a higher degree in the Church, by placing them among the Faithful; and thereby giving them a Title to approach the Holy Table of the Lord. It conveys Divine Grace to encounter our Spiritual Enemies, and to enable us to perform what we undertake.

Q. *What Oppoſition did* Epiſcopacy *meet with in the Primitive Church?*

A. In all Places where we have Records, we find ſingle Perſons ſucceeded the Apoſtles, advanced above Presbyters, not only in Dignity, but in Office and Authority. And thus it continued for near four hundred Years without Oppoſition; when *Aerius*, a *Presbyter*, diſappointed of a *Biſhoprick*, began to deny the lawfulneſs of it, and to endeavour an Alteration; upon which Account he is by *Epiphanius* and St. *Auſtin* enrolled in the number of Hereticks; and was by every one look'd upon at leaſt as an Innovator for maintaining an Equality between *Biſhops* and *Presbyters*. No other Government was ever eſtabliſhed in the Chriſtian Church beſides *Epiſcopacy* till the *ſixteenth* Century, which is a full Proof of the Senſe of the Catholick Church concerning it.

Epiph. Hær. 75. Aug. de Hær. 53.

Q. *What may we learn from the Obſervation of this* Faſt?

A. That great Care ought to be taken in admitting Perſons into the Exerciſe of the holy Functions, ſince the *Welfare* of the Church, and the *Honour* of *Religion* rely ſo much upon the Behaviour of thoſe who are admitted into *holy Orders*. That the *Salvation* of Mens *Souls* in a very great meaſure depends upon the

the *Watchfulneſs* and *Conduct* of thoſe who are to be their *Guides* to Heaven. That all Perſons ought to enter upon ſo weighty and tremendous a *Charge*, with great Serioufneſs and Conſideration, with ſuch Preparation of Mind, as may qualifie them to receive that Grace and Aſſiſtance which is neceſſary to the Diſcharge of it. That 'tis the Duty of all Chriſtians at this time by *Prayer* and *Faſting* to beg God's Bleſſing upon his own *Inſtitution*, that we may not ſeem careleſs or negligent in a Matter of ſuch vaſt Importance. That we ought to bleſs God, that in the *Reformation* of our *Church* from the Corruptions of *Popery*, his good Providence has preſerved to us the ancient *Apoſtolical* Government, thoſe *primitive Orders* in a due Subordination, whereby we are ſecured of a right and truly Canonical *Miniſtry*. That we ought to pity and compaſſionate thoſe that wanted the Advantages we enjoy, and exhort them for their own ſakes, and by the Love of Jeſus Chriſt, that they would endeavour to get the ancient primitive Apoſtolical Church-Government, and by it an undoubted Miſſion re-eſtabliſhed among them; to pray for them, and hope that God will make Allowances for their Defects, till his good Providence enables them to find a Remedy. That no Man ought to take upon him to be God's Repreſentative, or conſtitute any to be ſuch, without his expreſs Commiſſion for this Purpoſe.

The PRAYERS.

I.

ALmighty God the giver of all good Gifts, who of thy Divine Providence haſt appointed divers Orders in thy Church; give thy Grace, I humbly beſeech thee, to all thoſe who are to be called to any Office and Adminiſtration in the ſame; and ſo repleniſh them with the Truth of thy Doctrine, and endue them with Innocency of Life, that they may faithfully ſerve before thee, to the Glory of thy great Name, and the Benefit of thy holy Church, thro' Jeſus Chriſt my Lord. *Amen.*

For the Candidates for Ordination.

II.

ALmighty God, who haſt conſtituted ſeveral Degrees of Miniſters in thy Church, and didſt inſpire thy holy Apoſtles to chooſe into the Order of *Deacons*, the firſt Martyr St. *Stephen*, with others full of the Holy Ghoſt and Wiſdom: Mercifully behold thy Servants at this time to be called to the like Office and Adminiſtration. Repleniſh them ſo with the Truth of thy Doctrine, and adorn them with Innocency of Life, that both by Word and good Example, they may faithfully ſerve thee in this Office, to the Glory of thy Name, and the Edification of thy Church, thro' the Merits of Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, now and for ever. *Amen.*

For Deacons.

III.

Thankfulneſs for the benefits of the Prieſthood.

ALmighty God and heavenly Father, who of thy infinite Love and Goodneſs towards us, haſt given to us thy only and moſt dearly beloved Son Jeſus Chriſt to be our Redeemer and Author of eternal Life; who after he had made perfect our Redemption by his Death, and was aſcended into Heaven, ſent abroad into the World, his Apoſtles, Prophets, Evangeliſts, Doctors and Paſtors; by whoſe Labour and Miniſtry he gathered together a great Flock in all the parts of the World, to ſet forth the Praiſe of thy Holy Name. For theſe ſo great Benefits of thy eternal Goodneſs, and that thou ſtill vouchſafeſt to call others to the ſame Office and Miniſtry of the Salvation of Mankind; I render unto thee moſt hearty Thanks, I Worſhip and Praiſe thee. And I humbly beſeech thee, by the ſame thy Son, to grant unto me and all that call upon thy Name, that we may ſhew our ſelves thankful to thee for theſe and all other thy Benefits; and that we may daily increaſe and go forwards in the Knowledge and Faith of thee and thy Son, by thy Holy Spirit; ſo that as well by thy Miniſters, as by them to whom they ſhall be appointed Miniſters, thy holy Name may be always glorified, and thy bleſſed Kingdom enlarged; through the ſame thy Son Jeſus Chriſt, who liveth and reigneth with thee, in the unity of the ſame Holy Spirit, World without end. *Amen.*

IV. Moſt

IV.

MOst merciful Father, I beſeech thee to ſend upon thy Servants now to be ordained *Prieſts* in thy Church, thy heavenly Bleſſing; that they may be cloathed with Righteouſneſs, and that thy Word ſpoken by their Mouths may have ſuch ſucceſs, that it may never be ſpoken in vain; Grant alſo that thy People may have Grace to hear and receive the ſame as thy moſt holy Word, and the Means of their Salvation, that in all our Words and Deeds, we may ſeek thy Glory and the increaſe of thy Kingdom; through Jeſus Chriſt our Lord. *Amen.* For Prieſts.

CHAP. VIII.

Ember Days in September.

Q. WHat Faſt *does the* Church *obſerve* at *this time?*

A. The third Seaſon of the *Ember Days*; which are the *Wedneſday*, *Friday* and *Saturday* after the *fourteenth* of *September*. The *Sunday* following being one of the ſtated times for conferring the great Honour and Dignity of *holy Orders*.

Q. *Wherein conſiſts the* Dignity *of the* Prieſthood?

A. In the peculiar Relation it has to God, whether we conſider him as the Author of it, from whom it receiv'd its Inſtitution, or the Nature of thoſe Affairs it treats about, it being *ordained*

Heb. 5. 1. *dained for Men in things pertaining unto God.* An Employment, as in its own Nature the moſt honourable and the moſt happy, ſo in its Effects the moſt beneficial to Mankind.

Q. *How does it appear to be the moſt* honourable *Employment?*

A. Becauſe no Man can be employed in any Work more honourable, than what immediately relates to the King of Kings and Lord of Lords; and to the Salvation of Souls immortal in their Nature, and redeemed by the *Blood of God.* The Powers committed to their Truſt, cannot be exerciſed by the greateſt Princes, as ſuch; and 'tis the ſame Work in Kind, and in the main End and Deſign of it, with that of the bleſſed Angels, who are *miniſtring Spirits for*
1. 14. *thoſe who ſhall be Heirs of Salvation.* 'Tis the ſame the Son of God diſcharged, when he condeſcended to dwell among Men. 'Tis the encreaſing and maintaining that Building whereof he laid the Foundation when upon Earth. 'Tis the promoting his glorious Deſign and Undertaking for the Salvation of Souls.

Q. *Wherein conſiſts the* Happineſs *of this Employment?*

A. In that it fixes the Mind upon the beſt and the nobleſt Objects, upon God, a Being infinite in all Perfections, and upon that Happineſs which is placed in the eternal Enjoyment of him, and upon thoſe Methods that are eſtabliſh'd for the attaining of it. In that it engages Men in the greateſt Acts of doing good, in turning Sinners from the Error of their Ways, and by all wiſe and prudent Means in gaining Souls unto God. In that it ſets Men above the low and mean Concerns of this Life; and inſtead of bodily Labour

Labour confines them to the more delightful Exercises of the Mind. Add to all this, that the faithful and diligent Discharge of the holy Function, gives a Title to a higher Degree of Glory in the next World; for *they that be wise, shall shine as the brightness of the Firmament, and they that turn many to Righteousness as the Stars for ever and ever.* Dan. 12. 3.

Q. *What are the* Benefits *of the* Priesthood?

A. 'Tis by the Execution of the *Priest*'s Office, that Men are made Members of the Church of Christ by Baptism; and *without being born of Water and of the Spirit, we cannot enter into the Kingdom of Heaven.* That our spiritual Life is maintained by the holy Eucharist, for 'tis *the Cup of Blessing which they bless, that is the Communion of the Blood of Christ; it is the Bread which they break, that is the Communion of the Body of Christ.* That the Pardon of our Sins is signed and sealed to us; for by the Administration of the Sacraments, are the Benefits of Christ's Sacrifice really convey'd to all worthy Receivers. And that our Minds and Consciences are quieted by the Comfort and Benefit of *Absolution.* It is moreover by the faithful Discharge of this high Office, Men are turned from Darkness to Light, convinced of the Folly of their Sins, and of the Necessity of being holy, if ever they will be happy. Besides, that the good of the State is hereby more secured, in those Instructions Men receive from the Ministers of God, in the necessary Duties of Obedience Justice and Fidelity. John 3. 5. 1 Cor. 10. 16.

Q. *What has been the general sense of* Mankind *in reference to the* Priest-hood?

A. All Nations, whether learn'd or ignorant, whether civil or barbarous, have agreed in this

as a common dictate of natural Reason, to express their Reverence for the Deity, and their Affections to Religion by conferring extraordinary Privileges of Honour upon such as administer in holy Things, and by providing liberally for their Maintenance.

And that the *Honour* due to the *Holy Function* flows from the *Law* of *Nature*, appears from hence; that in the eldest Times the *Civil* and the *Sacred Authority*, were united in the same Person. For as the Original of Civil Government was from private Families, so before those Families came to associate for more publick Worship, the *Master* of the *Family* was the *Priest* of it.

Q. *How were* Priests *respected among the* Heathens?

A. In all Countries they enjoyed great Marks of Pre-eminence and Power, and managed the most weighty Affairs of Peace and War. Among the *Ægyptians* their Kings were always *declared either out of their Priesthood or Soldiery; but he that was chosen out of the Soldiery, was obliged immediately to turn Priest.* The *Magi* in *Persia* were Privy-Counsellors to the great Emperors of those Dominions. The *Brachmans* in *India* were exempted from legal Penalties and common Tribute, and in all Difficulties were applied to by Prince and People for their Advice and Prayers. The *Druids*, the *Priests formerly* of this our *Island* as well as of *France* and *Germany*, were in such great esteem that they judged all publick and private Causes, and distributed the main Springs of Obedience, Rewards and Punishments; they never attended the Wars, nor were required to contribute

Plut. de Isid. & Osir. Tom. 2. p. 354.

Strab. Geo. l. 1. p. 23. 24.

Porphyr. de Abst. lib. 4. § 17.

Cæs. de Bel. Gal. lib. 6.

tribute towards the Charge of them, but enjoy'd an universal Immunity. The *Romans*, a wise and valiant People, set so great a value upon the Priestly Order, that if their Principal Magistrate by chance met any of *Vesta*'s Priests they gave them Place. *Numa Pompilius* who civilized that warlike Nation, is reported sometimes to have performed the Priest's Office himself. Their *Consuls* sought the high Dignity of *Pontifex Maximus*, and several Emperors after *Augustus*'s Time were solemnly admitted to be *High-Priests*. Liv. lib. 1.

Q. *How were* Priests *respected before the giving of the* Law?

A. The Character of the Persons who Officiated as *Priests* before the *Law* very much tended to support the Honour and Dignity of the *Priesthood*. For tho' in the first Ages of the World, in what related to a Man's self, it is very probable from the Instances of *Cain* and *Abel*, that every Man was his own *Priest*; yet it is plain that the *Family Sacrifices* were performed by the *Master* of it, who as he exceeded the rest in Power and Authority, so he was thought fittest for that honourable Function. When Families increased and associated together for the more publick Worship of God, the Sacred and the Civil Power were united in the same Person. Thus *Melchizedeck* was King and Priest in *Salem*; and among the *Ægyptians*, as was observed before, the Priesthood was joined with the Crown. The *Greeks* accounted the *Priesthood of equal Dignity with Kingship*; which is taken notice of by *Aristotle* in several Places of his *Politicks*. And among the *Latins* we have a Testimony from *Virgil*, that at the same

Spenc. de leg. Heb. Lib. 1. c. 6. p. 135. Gen. 8. 10. 12. 7, 8. 35. 3, 7. Job 1. 5. 42. 8. Gen. 14. 18. Plutarch Quest. Rom. 113. De Rep. Lib. 3. c. 10, 11. Æn. 3.

ſame time *Anius* was both Prieſt and King. Nay *Moſes* himſelf, who was *Prince* of *Iſrael*, before *Aaron* was conſecrated, officiated as Prieſt in that ſolemn Sacrifice, by which the Covenant with *Iſrael* was confirmed. Exod. 24. 6, &c.

Q. *How were* Prieſts *reſpected under the* Law?

A. Tho' the whole Nation of the *Jews* were, in reſpect of other Nations, God's peculiar People; yet *Levi* was his peculiar *Tribe*, his *Lot* and his *Inheritance*, ſet apart that they might *execute the Service of the Lord*; and upon the account of their being devoted to miniſter in holy things called his *holy Ones*. That God intended great Honour and Authority ſhould be conferred upon the *Prieſts*, may appear plainly from the Power he gave them to interpret the Law, and to decide doubtful Caſes; and from thoſe ſevere Puniſhments he threatens to bring on ſuch as did not comply with their Determinations. And as for the *High-Prieſt*, his Garments, his Palace, his place in the *Sanhedrim*, and upon other Occaſions, ſufficiently ſhew the Dignity of his Office and the Authority he was inveſted with. The Laws that God was pleaſed yet farther to give in relation to the Prieſthood, tended to preſerve the *Character* from being contemptible, for any corporal Blemiſh made a Man unfit for it; and the particular Directions concerning their Marriages, and their not mourning for their neareſt Kindred, made their Perſons ſtill more eminent. But what chiefly contributed to their *Honour*, was the Law about *firſt Fruits* and *Tenths*, which were ſolemnly dedicated to God, and yet were to be brought to the Temple for the Maintenance of the *Prieſts*.

Deut. 33. 8.

Deut. 17. 8, 9, &c.

Exod. 28.

Lev. 21. 21.

Q. *Why*

Q. *Why was the* Prieſthood *confined to one* Tribe?

A. 'Tis thought that the chief Reaſon why God confined the Prieſthood under the Law to one Tribe, was the better to train up the *Jews* in the Knowledge and Worſhip of the true God, and to preſerve them from the idolatrous Rites of their Neighbours, to which they were but too much addicted. For this was a certain ſign that Sacrifices, offered to him by any other Hands, were neither agreeable nor acceptable to him; becauſe this teſtified that the Church of God was reſtrained to one People. So long therefore as none could adminiſter in holy things but thoſe of the Tribe of *Levi*, ſo long there could be no Church but of that People whereof *Levi* was a Tribe.

Q. *Why was* Levi *preferred to this great Honour before any of the other* Tribes?

A. Not only becauſe this Tribe was diſtinguiſh'd by its Relation to *Moſes*, who was Prince of the Congregation, and whom God thought fit farther to honour by advancing his Father's Houſe to the higheſt pitch of Dignity mortal Man could attain to; but alſo becauſe this *Tribe* had given the moſt famous Inſtances of their Zeal againſt Idolatry. When the *Iſraelites* worſhipp'd the Golden Calf, the greateſt part of the *Levites* preſerved themſelves free from that Infection. When *Moſes* took Vengeance on thoſe that were guilty of that Idolatry, the *Levites* being kindled with Zeal, were obedient to his Voice; and aſſiſted in expiating the guilt of ſo great a Sin, with the Blood of their own Kindred. And if we may believe the *Jewiſh Rabbins*, when the other Tribes were tainted with

Exod. 32. 26, 29.

Spen. de leg. Heb. lib. 1. c. 6. p. 138.

with the Superſtitions of *Ægypt*, the Tribe of *Levi* kept conſtant to the Worſhip of God; whereupon God was pleaſed *thus* to reward that Fidelity and Zeal, for which they were ſo renowned.

Q. *What Inſtances are there in the* Old Teſtament, *of* honourable Perſons *exerciſing the* Prieſthood?

Gen. 14. *A. Melchiſedek*, who exerciſed that holy Function, was *King* as well as *Prieſt*, and the Patriarch *Abraham* acknowledged his Superiority by receiving his Benediction, and by paying him Heb. 7. 4. Tribute, even the *Tenth of all his Spoils*. *Poti-*
Gen. 41. *pherah* Prieſt of *On* was ſo conſiderable as to
45. marry his Daughter to *Joſeph*, the great Favou-
Exod. 3, 1. rite of the King of *Ægypt*. *Jethro* Prieſt of *Midian* was Father-in-Law to *Moſes*, eminent for his Wiſdom and Authority. And the High-Prieſt *Aaron* was Brother to the ſame *Moſes*
Acts 7. 22. who was ſo *mighty in Words and Deeds*.

Q. *How was the* Prieſthood *eſteemed among the* Primitive Chriſtians?

A. The Primitive Chriſtians always expreſt a mighty Value and Eſteem for their *Clergy*; becauſe they were ſenſible there could be no Church without Prieſts, and that it was by their means that God convey'd to them all thoſe mighty Bleſſings that were purchaſed by Chriſt's Death. Eccleſiaſtical Hiſtory is full of Inſtances of the Reſpect they then paid to their *Biſhops* and *Presbyters*, by kiſſing their Hands, bowing to beg their Bleſſing, and all this even in the times of Perſecution. They gave all imaginable proof of a ſincere and hearty Love to their Perſons, by maintaining them liberally out of their ſhipwreck'd Fortunes, and chearfully

ſubmitting

ſubmitting to the ſevere Diſcipline enjoined by them; and all this from a Senſe of that Authority they had received from Chriſt the great Biſhop of Souls; and in purſuance of thoſe Precepts our *Saviour* and St. *Paul* hath left us in this matter. When Chriſtianity became the Religion of the Government, great Honours and Revenues were beſtowed upon the Clergy, not only for the ſupport of Religion, but as a Reward for thoſe great Sufferings they had undergone in defence of the Truth; all Laws that were any ways prejudicial to them were revoked, and new ones made to ſecure to them Reſpect and Maintenance; which Advantages in progreſs of time were increaſed by the Favour of pious Princes, not only in the *Roman Empire*, but in all other Nations where Chriſtianity prevailed.

Luk. 10. 16. 1 Theſ. 4. 8.

Q. *What* Titles *of* Honour *and* Reſpect *are given to thoſe who are inveſted with the* Prieſthood, *under the* Goſpel?

A. The Dignity of their Office is amply diſplayed in the Scriptures, when thoſe that are inveſted with that Character are called the *Miniſters of Chriſt*, *Stewards of the Myſteries of God*, to whom he hath committed the *Word* of *Reconciliation*, the *Glory of Chriſt*, *Ambaſſadors for Chriſt*, *in Chriſt's ſtead*, *Co-workers with him*, *Angels of the Churches*. And when it is moreover declared that he that *deſpiſeth them*, deſpiſeth not *Man* but *God*. All which Titles ſhew upon how many Accounts they ſtand related, appropriated and devoted to God himſelf.

1 Cor. 4. 1. Tit. 1. 7. 2 Cor. 5. 19. 8. 23. 2 Cor. 5. 20. Rev. c. 2. c. 3. Luk. 10. 16.

Q. *What is implied in their being* Miniſters *of* Chriſt?

A. That

A. That they act by Commiſſion from him, that they are his Officers and immediate Attendants, his Domeſticks, and in a peculiar manner his Servants. That they are employed in his particular Buſineſs, impowered and authorized to negotiate and tranſact for God, and that not only in ſome particular thing, but at large in all the outward Adminiſtration of the Covenant of Grace, or of Reconciliation between God and Man.

Q. *What is implied in their being* Stewards *of the* Myſteries *of* God?

A. That as a Steward is the higheſt domeſtick Officer and Governor of the whole Family, who is to *give them their Portion of Meat in due Seaſon*; ſo the Prieſts under the Goſpel are inſtituted to diſpenſe ſpiritual Food for the Nouriſhment of Chriſtians, to feed them with God's
1 Cor. 2. 7. holy Word and Sacraments, to ſpeak *the hidden Wiſdom which God ordained before the World*; which is committed to their care to preſerve entire from being maimed or perverted, as the Sacraments are to be rightly and duly adminiſtred.

Q. *What is implied in their being publick* Agents *and* Ambaſſadors?

A. That they are God's *Vicegerents* and *viſible Repreſentatives* here upon Earth, that they are delegated by him to ſolicite and maintain a good Correſpondence between God and Man; that they are empowered to adminiſter the Word of Reconciliation, to ſign and ſeal Covenants in his Name; upon which account their Perſons are ſacred, and all Contempt ſhewn to them, is an Affront to their Maſter, whoſe Character they bear.

Q. *What*

Q. *What is implied in their being the* Glory of Chriſt, *and* Co-workers with him?

A. That they are inſtrumental in advancing his Goſpel, whereby Chriſt's Name is glorified; that they manage and carry on that glorious Deſign for which he came into the World, and took upon him our Nature; that they are the Miniſters of his ſpiritual Kingdom, to whoſe Diligence and Fidelity is committed its Preſervation and Enlargement.

Q. *Why are the* Miniſters *of* God *called the* Clergy?

A. Becauſe that Order of Men, that have been peculiarly appropriated to the Service of God, and devoted to wait at the Altar, have always been eſteemed God's *Lot* and *Inheritance* which the word ſignifies in the Greek. Thus God ſays, the *Levite ſhall be mine*; and our Saviour calls his *Apoſtles the Gift his Father gave him out of the World.* Now though the word at firſt comprehended the whole Body of the Jewiſh Nation, and may in the ſame ſenſe be attributed to the Community of Chriſtians, whom God has purchaſed to himſelf as a peculiar People; yet this Title was afterwards confined to narrower Bounds, and diſtinguiſh'd that *Tribe* that God made choice of to ſtand before him in the Adminiſtration of holy things; and after the Expiration of that Oeconomy, was accordingly uſed to denote the Miniſtry of the Goſpel, and thoſe that were inveſted with the Prieſthood in the Chriſtian Church. Num. 8. 14. Joh. 17. 6.

Q. *How do the* Miniſters *of the* Chriſtian Church *derive their* Commiſſion?

A. From our Saviour Jeſus Chriſt the great Shepherd and Biſhop of our Souls, *who glorified* Heb. 5. 5.

not himſelf to be an High-Prieſt; but had his Commiſſion from God the Father, and after his Reſurrection, inveſted his Apoſtles with the
Joh. 20. 21, 22, &c. ſame Commiſſion his Father had given him. *As my Father hath ſent me, even ſo ſend I you, and he breathed on them, and ſaid unto them, receive ye the Holy Ghoſt*, &c. Which Commiſſion evidently contains an Authority of ordaining others, and a Power of transferring that Commiſſion upon others, and thoſe upon others to the end of the World. And that this did not meerly belong to the Perſons of the Apoſtles, appears from the Nature of that Promiſe made to be
Mat. 28. 20. with them *always, even to the end of the World*; which muſt include their Succeſſors in the Execution of the ſame Commiſſion.

Q. *Can the* Supreme, Civil Magiſtrate *communicate theſe* ſpiritual Powers *to* Church Officers?

A. The Nature of theſe Powers being purely ſpiritual, and having a Relation to the Souls of Men, can only be conveyed in that way and manner Chriſt has appointed; who delegated theſe Powers only to his Apoſtles and their Succeſſors; and without his expreſs Commiſſion, no Man ought to take upon himſelf, or communicate to others a Power to ſign and ſeal Covenants in his Name. This Commiſſion the Apoſtles and their Succeſſors exerciſed in all Places, and even in Oppoſition to the Rulers that then were; ſo that the Church ſubſiſted as a diſtinct Society from the State for above three hundred Years, when the Civil Government was only concerned to ſuppreſs and deſtroy it. Indeed when the Church received the Benefit of Incorporation and Protection from the State,

ſhe

ſhe was content to ſuffer ſome Limitations as to the Exerciſe of theſe Powers, and thought her ſelf ſufficiently recompenſed by the Advantages that accrued to her by the Incorporation.

Q. *Wherein then conſiſts the* Supremacy *of* Sovereign Magiſtrates?

A. In *ruling all Eſtates and Degrees committed to their Charge by God, whether they be Eccleſiaſtical or Temporal.* In exerciſing their Civil Power in Eccleſiaſtical Cauſes, as well as over Eccleſiaſtical Perſons, and in *reſtraining with the Civil Sword the Stubborn and Evil-doers.* So that all Perſons in their Dominions, *Spiritual* as well as *Temporal*, are ſubject to their Authority; becauſe when Men became Miniſters in the Church, they did not ceaſe to be Subjects of the State. *Every Soul muſt be ſubject to the higher Powers*, which includes an *Apoſtle*, an *Evangeliſt*, a *Prophet*, or *whoſoever elſe*; as St. *Chryſoſtom* obſerves upon the Place. But by virtue of this Supremacy, the *miniſtring either of God's Word*, or *of the Sacraments*, is not given to Princes, becauſe they are not inveſted with, nor have a ſovereign Diſpoſal of the Power of *Orders*. Artic. 37. Rom. 13. 1. Artic. 37.

Q. *What may we learn from the* Dignity *of* Prieſthood?

A. That it is no diminution to *Greatneſs* of *Birth*, or any *perſonal Excellency*, to be devoted to the Service of the Altar. That great *Purity of Life* is required of thoſe that are inveſted with ſuch an honourable *Character*, whereby they may in ſome meaſure be qualified to adminiſter in *holy things*, and by their Example guide thoſe they inſtruct by their Doctrine. That it is an Argument of a very *prophane* Temper, to contemn thoſe that are owned by God as his *Domeſticks*

ſticks and immediate *Attendants*, as his *Agents* and *Ambaſſadors*, becauſe he that deſpiſeth them, deſpiſeth him that ſent them; and the Affront put upon them will be interpreted as done to him from whom they derive their Commiſſion. That it is a Dictate of natural Reaſon to teſtifie our Reverence to the Deity, and our Affection to Religion, by honouring thoſe who are the chief Miniſters of it. That it is the greateſt piece of Preſumption imaginable, to pretend to ſign and ſeal Covenants in God's Name, without receiving any Power and Authority from him in order to that purpoſe. That the *Attendance* at the *Altar* exempts no Man from the *Cognizance* of the *Civil Powers*, but that *ſpiritual Perſons* are equally obliged to pay all *Duty* and *Allegiance* to their *rightful Sovereigns*, as well as the meaneſt of the Laity. That the Power of the *Magiſtrate*, when moſt full and abſolute, does not extend either to uſe themſelves, or communicate to others thoſe ſpiritual Powers which Chriſt left only to his Apoſtles, and their Succeſſors. That we then beſt ſhew our Eſteem of *God's Ordinance*, and teſtifie our Value for the *Benefits* of the *Prieſthood*, when we not only reverence their Perſons, *but devoutly attend their ſpiritual Adminiſtrations.*

The PRAYERS.

I.

For the Ordainers and the Ordained.

ALmighty God, our heavenly Father, who haſt purchaſed to thy ſelf an univerſal Church by the precious Blood of thy dear Son, Mercifully look upon the ſame, and at this time ſo

ſo guide and govern the Minds of thy Servants, the Biſhops and Paſtors of thy Flock, that they may lay Hands ſuddenly on no Man; but faithfully and wiſely make choice of fit Perſons, to ſerve thee in the ſacred Miniſtry of thy Church. And to thoſe which ſhall be ordained to any holy Function, give thy Grace and heavenly Benediction, that both by their Life and Doctrine, they may ſet forth thy Glory, and ſet forward the Salvation of all Men, through Jeſus Chriſt our Lord. *Amen.*

II.

GRant, O Lord, that all thoſe who adminiſter in holy things may have a great Senſe of the Dignity and Importance of their Office; that ſince they are thy *Embaſſadors*, they may in all their Actions have a due regard to the Excellency of their Character, and faithfully, diligently and prudently tranſact thoſe great Affairs thou haſt entruſted to their Management. That ſince they are thy *Miniſters*, they may have always imprinted in their Remembrance, how great a Treaſure is committed to their Charge, the Sheep of Chriſt, which he bought with his Death, and for whom he ſhed his Blood, that the Church and Congregation whom they ſerve is the Spouſe and Body of Chriſt. That ſince they are the *Stewards* of thy *Myſteries*, they may feed and provide for thy Family, ſeek thy Sheep that are diſperſed abroad, and thy Children which are in the midſt of this naughty World; that they may be ſaved through Chriſt. That ſince they are *Labourers* in thy *Vineyard*, they may never ceaſe by their Care and Diligence to bring all ſuch as are committed to their Charge,

For the Clergy, that they may rightly diſcharge their holy Function.

unto that Agreement in Faith and Knowledge of God, and to that ripeneſs and perfectneſs of Age in Chriſt, that there may be no place left for Error in Religion, or for Viciouſneſs of Life. That ſince their employment is laborious and difficult, they may conſtantly pray for the heavenly Aſſiſtance of the Holy Ghoſt, from thee, O Father, by the Mediation of our bleſſed Redeemer and Saviour Jeſus Chriſt; that by daily reading and weighing of the Scriptures they may wax riper and ſtronger in their Miniſtry, and ſo faſhion their Lives, and thoſe of their Families, after the Rules and Doctrine of Chriſt, that they may be wholeſome and godly Examples for the reſt of the Congregation to follow, and be able to give a good account of their Stewardſhip at the Tribunal of Chriſt; to whom with thee and the Holy Ghoſt, be all Honour and Glory, World without end. *Amen.*

III.

B^p *Taylor.* For Biſhops.

O Thou great Shepherd, and Biſhop of our Souls, moſt glorious Jeſu, bleſs all holy and religious Prelates, eſpecially the Biſhops of our Church. O God, let abundance of thy Grace and Benediction deſcend upon their Heads, that by a holy Life, by a true and catholick Belief, by a reſolute Confeſſion of thy Name, and by a Fatherly Care, and great Sedulity and Watchfulneſs over their Flock, they may glorifie thee our God, the great Lover of Souls, and ſet forward the Salvation of their People, and of others by their Example, and at laſt after a plentiful Converſion of Souls, they may ſhine like the Stars in Glory, through Jeſus Chriſt our Lord. *Amen.*

CHAP.

CHAP. IX.

The Vigils.

Q. *What do you mean by* Vigils?

A. Thoſe *Faſts* which the Church has thought fit to eſtabliſh before certain *Feſtivals*, in order to prepare our Minds for a due Obſervation of the enſuing *Solemnity:* That ſo our Joy may not degenerate into Senſuality, nor be expreſt by Intemperance, nor evaporate into Lightneſs and Vanity; but that we may uſe God's good Creatures with Moderation and Thankfulneſs, with Bowels of Mercy to thoſe that are in want, and raiſe our Souls to ſuch a Reliſh of ſpiritual Enjoyments, that it may be our Meat and Drink to do the Will of our heavenly Father.

Q. *Why are theſe* Faſts *called* Vigils?

A. From the Latin word *Vigiliæ*, ſignifying *Watchings.* It being the Cuſtom in the Primitive Times to paſs great part of the Night that preceded certain *Holy-days* in Devotion and religious Exerciſes; and this even in thoſe Places which they ſet apart for the publick Worſhip of God. But when theſe *Night Meetings* came to be ſo far abuſed, that no Care could prevent ſeveral Diſorders and Irregularities, the Church thought fit to aboliſh them, and theſe *Night Watches* were converted into *Faſts*, ſtill keeping the former Name of *Vigils.*

Q. *What was probably the* Original *of theſe* Vigils *or* Night Watches *among Chriſtians?*

A. Some are inclined to found this Practice

upon ſeveral Texts of Scripture underſtood li-
Mat. 24. 42. terally, where *Watching* is enjoined as well as
25. 13. *Prayer*, particularly upon that Concluſion our Saviour draws from the *Parable* of the *ten Vir-*
Mar. 13. 35. *gins*; *Watch therefore, for you know neither the day nor the hour wherein the Son of Man cometh.* And farther, they urge our Saviour's own Ex-
Luk. 6. 12. ample, *who continued all night in Prayer alone*; and that of St. *Paul* and *Silas*, who at Midnight
Act. 16. 25. *prayed and ſang Praiſes unto God.* And what wonder if in this ſenſe it was practiſed and recommended by the Chriſtians of the firſt Age, who generally apprehended that the *end of the World* was near at hand, and that their bleſſed Maſter would quickly ſummon them to appear before his dreadful Tribunal, and that at *Mid-*
Mat. 25. 6. *night the Cry would be made, behold the Bridegroom cometh.* The Fervour and pious Zeal of thoſe times might eaſily diſpoſe them under ſuch Thoughts, to abridge themſelves of Sleep, and to employ part of the Night in proſecuting the Affairs of their eternal Salvation, that if poſſible the *Coming of the Son of Man* might find them actually engaged in the Expectation of it. And were the *Children of Light* as wiſe in their Generation as the *Children of this World*, they would ſometimes borrow from the Night for the Exerciſe of their Devotion; when the *others*, to gratifie their Paſſions, can dedicate whole Nights to their Buſineſs or Pleaſure.

Q. *What farther account is there of the* Original *of* Vigils?

A. Others with greater probability have referred the Riſe of theſe *Night Watches* to the Neceſſity Chriſtians were under of meeting in the *Night* and *before Day* for the Exerciſe of

their

their Devotions in common, by reaſon of the Malice and Perſecution of their Enemies, who endeavoured their Deſtruction when they diſcovered them to be Chriſtians. Thus the *Diſciples of our Lord were aſſembled together in the Evening*, the Doors being ſhut for fear of the *Jews*, when our Saviour appeared to them, and ſhewed them his Hands and his Side. When St. *Peter* was delivered out of Priſon by an Angel in the *Night*, he found the Church of *Jeruſalem* aſſembled in the Houſe of *Mary* the Mother of *John* ſirnamed *Mark*, performing the publick Offices of Religion. St. *Paul* at *Troas* continued *his Speech until Midnight*, and then adminiſtred the Sacrament to the Diſciples, *who came together to break Bread*. In the after-Ages *Tertullian* confirms the Cuſtom of frequenting the Aſſemblies for religious Worſhip, and of receiving the *Euchariſt before Day*; and in the account *Pliny* gives to the *Emperor* concerning the Chriſtians, their *meeting before Day* to ſing Hymns to our Saviour, *&c.* makes a part of it. Now when Perſecution ceaſed, and Chriſtians had the Liberty of performing their Devotions in a more publick manner, they ſtill continued theſe *Night watches* before great *Feſtivals*, particularly that of *Eaſter*, as is owned by ſeveral of the Ancients. This Practice was in great vigour in the time of St. *Jerome*, who defended theſe *Vigils* againſt the Objections of *Vigilantius* that endeavoured to have them aboliſhed. But St. *Jerome* declares it unreaſonable to impute to the whole Body the unhappy Miſcarriages of ſome unworthy Members among them; becauſe the Irregularities of a few could not prejudice Religion in general, ſince they

Joh. 20. 19.

Acts 12. 12.

Acts 20. 7. & 10.

De Coron. c. 3.

Lib. 10. Epiſt. 97.

Tertul. ad Ux. lib. 2. Euſeb. de vit. Conſtan. lib. 4. Nazian. Orat. in S. Paſ. Ambroſ. Serm. 60. Hierom. ad. Ripar. adver. Vigilan.

were guilty of the ſame Crimes in their own Houſes and in their Neighbourhood, the *Vigils* being neither the Cauſe nor the Occaſion of theſe Diſorders. The Council of *Eleberis*, held *Anno* 305, had forbad the Admiſſion of Women, to prevent the ill Conſequences of theſe promiſcuous Aſſemblies; but they were not aboliſhed till after St. *Jerome*'s time, not as ſome think till the beginning of the *ſixth* Century.

Can. 35.

Q. *Before what* Feſtivals *has the* Church *appointed theſe* Faſts *that are called* Vigils?

A. Before the *Nativity* of our *Lord*, the *Purification* and *Annunciation* of the Bleſſed Virgin *Mary*, *Eaſter-day*, *Aſcenſion-day*, *Pentecoſt*, St. *Matthias*, St. *John Baptiſt*, St. *Peter*, St. *James*, St. *Bartholomew*, St. *Matthew*, St. *Simon* and St. *Jude*, St. *Thomas*, St. *Andrew*, *All-Saints*. And if any of theſe *Feaſts* fall upon a *Monday*, then the *Vigil* or *Faſt-day* ſhall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

Q. *Why have not the reſt of the Feſtivals*, Vigils *annext to them?*

A. Becauſe they chiefly fall between *Chriſtmas* and *Epiphany*, or between *Eaſter* and *Whitſunday*, which were always eſteemed ſuch Seaſons for rejoycing, that the Church did not think fit, but very rarely, to intermingle with them any Days of *Faſting* and Humiliation. And in the *Feaſt* of St. *Michael* and *All-Angels*, one Reaſon for the Inſtitution of *Vigils* ceaſes; which was to comform us to the Example of the *Saints*, who through Sufferings and Mortifications entered into the Joy of their Maſter, but theſe miniſtring Spirits were created in the full Poſſeſſion of Bliſs.

Q. *What*

Q. *What are thoſe* Acts *of* publick Worſhip *which theſe* Vigils *were deſigned to* prepare *us for?*

A. Joining in thoſe Prayers and Praiſes which are offered up to God by his *Miniſters* upon ſuch Occaſions. Hearing God's *Holy Word*, and thoſe Explanations of it, and Inſtructions from it, which are commonly called *Sermons*, made by an *Order* of Men eſtabliſhed, among other Ends, to inſtruct us in our Duty. Receiving the *bleſſed Sacrament*, which is called the *Euchariſt*, becauſe a thankful Acknowledgment of Bleſſings received. A very fit Employment for all *Feſtivals*, as well as the proper Chriſtian Worſhip for the *Lord's Day*.

Q. *Where are thoſe* Acts *of* Publick Worſhip *performed?*

A. In the *Church* the *Houſe* of *God* ſo called upon the account of its *peculiar Relation* to him, being ſolemnly dedicated and ſet apart for his publick Worſhip and Service, and upon the account of God's *peculiar Preſence*, not only by the Adminiſtration of his *Word* and *Sacraments*, but by reaſon of the *Attendance* of his *Holy Angels* to obſerve our Behaviour and Deportment; it being by the Retinue of theſe Adminiſtring Spirits, that the Speciality of God's Preſence is deſcribed in the *Old* and *New* Teſtament. The Dedication of it to ſacred Uſes, makes it his Propriety, and the praying to him, praiſing him, and celebrating the Holy Myſteries, with the Attendance of the Holy Angels are Demonſtrations of his peculiar Preſence.

Gen. 28. 16. Acts 7. 35. Gal. 3. 19. Heb. 2. 2. Dan. 7. 10. 1 Cor. 11. 10.

Q. *Did the* Apoſtles *and* Primitive Chriſtians *ſet apart* particular Places *for* Publick Worſhip?

A, It is plain that even in the *Times* of the *Apoſtles* there were Places ſet apart for the *Performance* of *Divine Worſhip*, and that the Chriſtians did not even then meet promiſcuouſly in any Place; and tho' they were concealed from the *Jews* and *Heathens*, being either part of their own Houſes or within the compaſs of them; yet they were ſufficiently known to the Faithful. It appears from St. *Paul* that the Chriſtians at *Corinth* had a Place ſet apart only for Holy Purpoſes; for that Apoſtle reprehends the *Corinthians* for taking their own Supper in an Holy Place; *have you not Houſes*, ſaith he, *to eat and drink in, or deſpiſe you the Houſe of God?* From whence it follows, that the Place where they aſſembled was not for common eating and drinking, and therefore not for ordinary and private Uſes; nay, the employing it to ſuch Purpoſes was profaning it, as is plainly implied in the Word *deſpiſing*. And therefore every private Houſe was different from the Church, their Houſes being oppoſed to ſacred Places ſet apart for religious Uſes. And in this Senſe is this Text underſtood by many of the *Fathers*. And this is farther proved from that ſingular Character given to ſome above others in the Apoſtles Salutations as their peculiar. *Salute ſuch an one, and the Church in his Houſe.* Which muſt be neceſſarily underſtood of ſome certain Place ſet apart where Chriſtians were wont to aſſemble for the performance of Divine Worſhip. And thoſe ſaluted muſt be ſuch as in their ſeveral Cities had dedicated ſome Place within their Dwellings, moſt probably their *upper Room* for Chriſtian Worſhip. And that

1 Cor. 11. 22.

S. Auſt. quæſ. 57. in Levit. Baſil. Mor. Reg. 30. S. Chryſ. Theodo. in Locum. Rom. 16. 3. 5. 1 Cor. 16. 19. Col. 4. 15. Phile. 1. 2. ὑπερῷον.

this Salutation is not uſed becauſe their Families were Chriſtians, appears from other Salutations where *Ariſtobulus* and *Narciſſus* are ſaluted with their Houſhold. Rom. 16. 10, 11, 14. 2 Tim. 4. 19.

Q. *How ought we to* reverence Holy Places?

A. By *building* and *erecting* ſuch Places where they are wanting, and furniſhing them with all imaginable Decency for the Worſhip of God. By *repairing* and *adorning* them, when Time or the Iniquity of an Age has made them ruinous. By *keeping* them from all *profane* and *common* Uſage, and applying them wholly to the Buſineſs of Religion. By *offering* up our *Prayers* in them with *Fervor* and *Frequency*, by hearing God's Word with Attention and Reſolutions of obeying it, and by celebrating the Holy Myſteries with Humility and Devotion. By uſing all ſuch *outward Teſtimonies* of *Reſpect* as the Church enjoyns, and are eſtabliſhed by the Cuſtom of the Age we live in as Marks of Honour and Reverence. This bodily Worſhip is recommended by *Solomon*, when he charges us *to look to our Feet when we go into the Houſe of God*; being an Alluſion in particular to that Rite of *pulling off the Shoes*, uſed by the *Jews*, and other Nations of the *Eaſt*, when they came into Sacred Places; and is as binding upon us *to look to our Heads* by uncovering them, and giving all other external Teſtimonies which expreſs Reverence and Devotion. And above all by *governing our whole Behaviour* in ſuch Places with a due Regard to thoſe Ends and Purpoſes for which they were dedicated and ſet apart: This will correct any Whiſpering or Talking about Worldly Affairs, any negligent or light Carriage. Eccleſ. 5. 1. Exod. 3. 5. Joſh. 5. 15.

riage. This will ſuppreſs any Provocations to Laughter or any critical and nice Obſervation of others.

Q. *With what* Diſpoſitions *of* Mind *ought we to perform theſe* Acts *of* publick Worſhip?

A. With ſincere Intentions of glorifying God, and making his Honour and Praiſe known among Men; acknowledging hereby our entire Dependance upon his Bounty, both for what we enjoy and what we farther expect. And with hearty Endeavours of performing his bleſſed Will, and of being that in our Lives and Actions, which we beg to be made in our Prayers, which we are enjoyned in his *holy Word*, and which we ſolemnly promiſe in the *holy Sacrament*.

Q. *With what* Reverence *of our* Bodies *ought we to perform theſe* Acts *of* publick Worſhip?

A. Tho' in our *private* Devotions we are left I think at liberty to chuſe ſuch Poſtures as may moſt tend to the fixing of our Minds; yet in *publick* we are obliged to govern our outward Behaviour by ſuch Meaſures as the Church preſcribes, *viz.* to *kneel*, *ſtand*, *bow* or *ſit*, as the *Rubrick* has enjoyned. Neither do I think it is fit to deviate from ſome devout Cuſtoms, tho' not commanded, that are eſtabliſhed by ancient and general Practice, which in time come to have the Force of a Law. It is by theſe Rules that a beautiful Uniformity is created in our Deportment as well as in our Petitions. All theſe different *Poſtures* ought to be uſed with ſuch *Gravity* and Seriouſneſs as may demonſtrate how intent we are when engaged in the Worſhip of God, and yet without ſuch Affectations and Particularities as are apt

to

to diſturb thoſe that are near us, and to give Occaſion to others to ſuſpect us as acting a formal hypocritical part. If we come to Church before the Service begins, which we ſhould always endeavour to do, after we have performed our private Devotions, we ſhould in Silence recollect our ſelves, and diſpoſe our Minds by ſerious Thoughts to a due diſcharge of the enſuing Duties; for the Diſcourſes of *News* and *Buſineſs* are very improper upon ſuch Occaſions, God's Houſe being not deſigned for the Scene of Converſation. And it is ſtill much more *unbecoming* while we are at our Prayers, nicely to obſerve all thoſe Rules of Ceremony, which in other Places are fit and neceſſary to be practiſed towards one another; becauſe when we are offering our Requeſts to the great God of Heaven and Earth, our Attention ſhould be ſo fixt, that we ſhould have no leiſure to regard any thing elſe. To this end, when we put our Bodies into a *praying Poſture*, with which I think leaning and lolling ſeems very inconſiſtent, we ſhould do well to fix our Eyes downwards, that we may not be diverted by any Objects near us; at the ſame time reſolving not to ſuffer them to gaze about, whereby they do but fetch in matter for wandering Thoughts. A farther Help to this Attention is great Silence; therefore we ſhould never joyn aloud with the *Miniſter* but where it is enjoyned, endeavouring to make it our own by a hearty *Amen*. Great care muſt be taken not to repeat after the Miniſter what peculiarly relates to his *Office*; which I mention the rather, becauſe I have frequently obſerved ſome devout People following him that officiates in the *Exhortation* and *Abſolution*, as

as well as the *Confeſſion*; which if thoroughly conſidered, muſt be judged a very abſurd and improper Expreſſion of the Peoples Devotion, becauſe a diſtinguiſhing part of the *Prieſt*'s Office?

Q. *What* Preparation *of* Mind *is neceſſary for our* joyning *in the* publick Prayers?

A. To abſtract our Thoughts as much as we can from our worldly Buſineſs and Concerns, that we may call upon God with Attention and Application of Soul. To keep our Paſſions in Order and Subjection, that none of them may interrupt us when we approach the Throne of Grace. To poſſeſs our Minds with ſuch an awful Senſe of God's Preſence, that we may behave our ſelves with Gravity and Reverence; to work in our ſelves ſuch a Senſe of our own Weakneſs and Inſufficiency, as may make us earneſt for the Supplies of Supernatural Grace; ſuch a Sorrow for our Sins, ſuch Humiliation for them, and ſuch a readineſs to forgive others, as may prevail upon God for the ſake of Chriſt's Sufferings to forgive us. To recollect thoſe many Bleſſings that we have received, that we may ſhew forth his Praiſe, not only with our Lips but in our Lives, by giving up our ſelves to his Service.

A more particular Account of Prayer, and the neceſſary Qualifications to make it an acceptable Sacrifice, may be found in the *Chapter* on *Rogation Days.*

Q. *How ought we to hear the* Word of God read *and* preach'd *to us?*

A. With a *Reſolution* of Mind to *perform* what we ſhall be convinc'd is our *Duty*; and with ſuch a *Submiſſion* of our *Underſtandings* as is due to the *Oracles of God.* With a particular

cular *Application* of general Inſtructions to the State of our own Minds, that we may *grow in Grace*, and *in the Knowledge* of our Lord and Saviour Jeſus Chriſt. In order to this, we ſhould give our *Attention* with great Reverence, and *take heed how we hear*, leſt our Negligence be interpreted as a Contempt of that Authority that ſpeaks to us. Luke 8. 18.

Q. *How comes it to paſs, that among thoſe that* hear God's holy Word read *and* preach'd *to them, ſo* few *are influenc'd thereby to* reform *their* Lives?

A. It chiefly proceeds from the ſtrength of vicious Habits, which blind their Underſtandings, and indiſpoſe them to apprehend the force of ſuch Arguments as are urged, to expoſe the Folly of Sin, and the miſchievous Conſequence of a wicked Life; where Mens Affections are engaged, their Judgments are ſtrangely perverted; this makes them ſtifle the Checks of their Conſciences, and quench thoſe Sparks of Piety that were kindled in their Education. When therefore Curioſity or Decency engages them to hear a *Sermon*, they fix their Attention upon the Ornaments of the Diſcourſe, and find fault with the manner of the Compoſition, when their Thoughts never dwell upon the main Subject recommended. But when Men have long reſiſted the Solicitations of *God's Miniſters*, he may juſtly give them up to a reprobate Senſe, and withdraw that Grace which they have abuſed; and then 'tis no wonder they turn the moſt ſerious things into *Ridicule*, and hear the *Terrors of the Lord* without the leaſt Emotion.

Q. *But why do not the* good Deſires *that are* raiſed *in ſome People's Minds by* hearing God's Word

Word *produce the Fruit of* Vertue *in their* Converſations?

A. Becauſe many imagine when they have been affected with a Sermon, that the great end of Hearing is fulfilled; when, alas! the main Matter, which is the putting uſeful Inſtructions into practice, is ſtill behind. God indeed has done his part when he enlightens our Minds, but then 'tis our buſineſs to walk as Children of the Light. Others ſuffer the Cares and Pleaſures of this Life to deſtroy the good Seed that is ſown in their Hearts; they apply their Minds ſo immediately to other Objects, that even the Memory of thoſe good Impreſſions is eraſed. Some find their evil Habits ſo ſtrong that they deſpair of conquering them, and therefore are diſcouraged in proſecuting the Convictions of their own Conſciences; but a mighty Reſolution with the Aſſiſtance of God's Grace, will overcome great Difficulties; and 'tis a good ſign God will enable us to perform our Duty, when he ſo earneſtly ſolicites us to undertake it. Others ſink under a Senſe of their own Weakneſs, and fearing they ſhall not perſevere, abandon an Enterprize which they think themſelves not able to go through with. But *Perſeverance* is a Gift of God, which he ordinarily beſtows on thoſe that are not wanting to themſelves, and who depend upon him in the Uſe of all thoſe Means which
2 Pet. 1. 10. he has eſtabliſhed for the *making their Calling and Election ſure.*

Q. *How ought we to* prepare *our ſelves to receive the* holy Sacrament?

A. They who have never received the *Holy Sacrament*, ought to inform themſelves carefully in the *Nature* and *End* of this *ſacred Inſtitution*,

tion, what is meant by this *holy Action*, to what Purpoſe it was ordain'd, what Benefits and Advantages may be expected from it. This neceſſary Knowledge once attained, and which may be compaſſed without great Difficulty, is a ſtanding Qualification in all our future Communions. And as for all other pious Diſpoſitions of Mind which make us fit Gueſts at the *Lord's Table*, they are the ſame we are obliged to by our *Baptiſmal Vow*, and are neceſſary in the Courſe of a Chriſtian Life, and in the uſe of all other Means of Grace; for except we confeſs our Sins with an humble, penitent and obedient Heart, and are ready to forgive thoſe that have offended us, and ask with Faith, even our Prayers and Praiſes will find no acceptance at the Throne of Grace. The beſt Preparation for the Sacrament, is a conſtant endeavour to live as becomes Chriſtians; for they who really believe the Chriſtian Religion, and ſincerely govern their Lives by the Doctrines and Precepts of the Goſpel, have all that ſubſtantial Preparation that qualifies Men to partake in this holy Ordinance; and ought to receive, at any time when there is an opportunity, tho' they were not before-hand acquainted with it. Indeed when they have a Foreſight of their communicating, 'tis very adviſable they ſhould trim their Lamps, examine the ſtate of their Minds, renew their Repentance, exerciſe their Charity, enlarge their Devotions, ſpiritualize their Affections; and in order to this purpoſe ſhould retire from Buſineſs and Pleaſure; that by Prayer and Faſting and Alms-deeds, their Minds may be raiſed to reliſh ſpiritual Enjoyments; but ſtill great care muſt be taken, when a Man is habitually prepared, that he does

does not impose upon himself so much actual Preparation as shall make him lose an Opportunity of receiving the Sacrament, when he has not had time to go through with that Method he has prescribed to himself.

Q. *What makes a Man* absolutely unfit *to receive the* holy Sacrament?

A. The living in the constant habitual Practice of any known Sin, without Repentance; such a Man's Approach to the *holy Table* would be a mocking of God, and a great contempt of his Authority; and tho' the ancient *Discipline* of the Church is at a low ebb among us, yet there is still Power to debar such scandalous and open Sinners the holy Communion, and a particular Order to *Parochial Ministers* not to admit such. And this *Impenitance* makes our Prayers also an Abomination to the Lord; for to profess our selves sorry for our Sins, and resolved to forsake them, when we have no sense of the one, nor are determined to do the other, is the greatest Affront imaginable to our Maker, by supposing either that he does not know our Hearts, or that he will be pleased when we draw near to him with our Lips, tho' our Hearts are far from him.

Can. 26.

Q. *What is that unworthy* receiving *and the* Punishment *of it, taken notice of by St.* Paul *in his Epistle to the* Corinthians?

1 Cor. 11. 29.

A. The Crime charged upon them by St. *Paul* was their disorderly and irreverent Participation of the blessed Sacrament; for it being the Custom of the Primitive Christians to receive the *holy Eucharist* after their *Feasts* of *Charity*, wherein the Rich and the Poor eat together with great Sobriety and Temperance; in the Church of *Corinth*

V. 18, 20, 21.

Corinth this Method was not obſerved, the Poor were not admitted to this common Feaſt, for *in eating every one taketh before other his own* V. 21. *Supper*; ſo that when ſome wanted, others were guilty of *ſcandalous Exceſs* and *groſs Intemperance*; and the Effect of it was, that they did not *diſcern the Lord's Body*, they made no V. 29. difference between the Sacrament and a common Meal, between what was to ſuſtain their Bodies and what was to refreſh their Souls. And the Puniſhment inflicted upon them for this irreverent and contemptuous Uſage of the *Body and Blood of Chriſt* was temporal Judgments, V. 32. that *being chaſtned of the Lord*, they might not be *condemned with the World*; for *this cauſe* V. 30. *many were weak and ſickly among them, and many ſlept.* They had provoked God to plague them with divers Diſeaſes and ſundry kinds of Death; by which it appears that temporal Judgments muſt be underſtood by that word our Tranſlators render *Damnation.* Tho' if theſe temporal Judgments had not produced Amendment and Reformation, ſuch a contempt of holy Things might have made them obnoxious to the eternal Judgment of God.

Q. *But does not the* Danger *of* unworthy receiving *make it ſafeſt to abſtain from receiving at all, or at leaſt to* receive *but* ſeldom?

A. By no means; becauſe the Danger of neglecting and contemning a plain Command of our Saviour, is more hazardous to our Salvation than performing it without ſome due Qualification. The Duty therefore being neceſſary to be performed, the true Conſequence we ſhould draw from the Danger of performing it unworthily, ſhould be to excite our ſelves to great

Care and Diligence in preparing our ſelves for the due diſcharge of it; but never to delude our ſelves by falſe Reaſons to ſuch a neglect as will certainly increaſe our Condemnation.

Q. *What* Obligation *lies upon all Chriſtians to receive the* holy Communion?

Luk.22.19. 1 Cor. 11. 24.

A. The *plain* and *poſitive Command* of our bleſſed Saviour *to do this in remembrance of him*, makes it a neceſſary and perpetual Duty incumbent upon all Chriſtians; and to live in the neglect of a plain Law of the Author of our Religion, is no way conſiſtent with the Character we profeſs of being his Diſciples. The *Circumſtances* of this *Inſtitution* ſtill bind us to have a great regard to it; for it was the laſt Command of our beſt Friend and great Benefactor, when he was about to *lay down his Life* for our ſakes. 'Tis a piece of Worſhip peculiar to the Chriſtian Religion, and by which in a particular manner we proclaim our ſelves Followers of the bleſſed *Jeſus*; upon which account the primitive Chriſtians (at leaſt in ſome places) on no Day held their publick Aſſemblies without it; and the *Faithful* that joined in all the other parts of publick Worſhip, never failed in partaking of the bleſſed Sacrament. If we add to this the Benefits that are conveyed to all worthy Receivers in this holy Ordinance, *viz.* the Pardon of our Sins, Grace and Strength to perform our Duty, and the glorious Reward of eternal Life; a Man muſt be very inſenſible of his own Intereſt, that neglects one of the beſt Inſtruments to advance it. Neither can he have any deep Senſe of thoſe great Bleſſings that were purchaſed for us by the Death of Chriſt, when he refuſes to give ſuch an eaſie Inſtance of a thankful Heart.

Q. *What*

Q. *What was the* End *and* Design *of inſtituting the Sacrament of the* Lord's Supper?

A. To be the *Chriſtian Sacrifice*, wherein Bread and Wine are offered to God, to acknowledge him Lord of the Creatures; and accordingly in the *ancient Church* they were laid on the Table by the *Prieſt*, as they are ſtill order'd to be done by the *Rubrick* in the Church of *England*, and tendred to God by this ſhort Prayer, *Lord, we offer thy own out of what thou haſt bountifully given us*; which by *Conſecration* being made *Symbols* of the *Body* and *Blood* of *Chriſt*, we thereby repreſent to God the Father the Paſſion of his Son; to the end he may for his ſake, according to the Tenour of his Covenant in him, be favourable and propitious to us miſerable Sinners. That as Chriſt *intercedes* continually for us in Heaven, by *preſenting* his Death and Satisfaction to his Father, ſo the Church on Earth in like manner may approach the Throne of Grace, by *repreſenting Chriſt* unto his Father in theſe *holy Myſteries* of his Death and Paſſion. To be a ſtanding Monument of the infinite Love of our bleſſed Saviour in dying for us; and by outward Signs, as eating Bread and drinking Wine, according to Chriſt's own Appointment, to fix in our Souls the Memory of thoſe invaluable Bleſſings he has purchaſed for us. And to communicate to all worthy Receivers the Benefits of his Sacrifice; upon which account 'tis called the *Communion* of his *Body* and *Blood*. And it was farther deſigned as a Bond of Union to knit Chriſtians together in the ſame Fellowſhip and Communion. Thus the infinite Love of Chriſt appeared not only in giving himſelf to die for us, but in ſo far complying with

Mede's Chriſtian Sacrifice.

Commu. Rub. Mendoz. in Can. 22. Conc. Illib.

the Weakneſs of our Nature, as to inſtitute and ordain holy Myſteries as Pledges of his Love, and for a continual Remembrance of his Death, to our great and endleſs Comfort.

Q. *After what* manner *was the* Conſecration *of the* Elements *of* Bread *and* Wine *performed in the* Primitive Church?

A. The *Prieſt* that officiated, not only rehearſed the Evangelical Hiſtory of the Inſtitution of this Holy Sacrament, and pronounced thoſe words of our Saviour, *this is my Body, this is my Blood*; but he offered up a Prayer of Conſecration to God, beſeeching him, *that he would ſend down his Holy Spirit upon the Bread and Wine preſented to him on the Altar, and that he would ſo ſanctifie them, that they might become the Body and Blood of his Son Jeſus Chriſt*; not according to the groſs *Compages* or Subſtance, but as to the ſpiritual Energy and Virtue of his Holy Fleſh and Blood, communicated to the bleſſed Elements by the Power and Operation of the Holy Ghoſt deſcending upon them; whereby the *Body and Blood of Chriſt is verily and indeed taken by the Faithful in the Lord's Supper.* This Prayer is found in all the ancient Liturgies; and ſome learned Men have thought that St. *Paul* alluded to ſomething of this nature, when he ſpeaks of the *Offering* of the *Gentiles*, being made *acceptable* by the *Sanctification* of the *Holy Ghoſt*, there being no leſs than five *liturgical* words in that Text, as has been obſerved by learned Men.

Iren. l. 4. c. 34. l. 5. c. 2. Baſil. de Spir. San. Tom. 2. c. 27. Cyr. Hier. Cat. Myſt. 5. §. 5. Orig. cont. Celſ. lib. 8. Chur. Cat. Ritu. Græc. Grab. in Juſt. Apol. 1. p. 227. Rom. 15. 16.

Q. *What is meant by doing this in* Remembrance *of our Saviour Jeſus Chriſt?*

A. By doing this in Remembrance or Commemoration of Chriſt, is meant the repreſenting and inculcating his bleſſed Paſſion to his Father; puting

puting God in mind thereof, by ſetting the Monuments thereof before him, teſtifying our own mindfulneſs thereof unto his ſacred Majeſty, that ſo he would for his ſake be favourable and propitious unto us miſerable Sinners. It implies moreover a moſt *thankful Acknowledgment* of thoſe great Bleſſings which he purchaſed for us by his Sufferings; and a publick proclaiming to all the World, the great ſenſe we have of ſuch invaluable Kindneſs. And therefore ought to be accompanied with hearty *Repentance* for all the Sins we have been guilty of in Thought, Word and Deed; for this was the end of his Death, to reconcile us to God by *turning us from our Iniquities*, with firm *Reſolutions* of better Obedience; for he gave himſelf for us, *to purifie to himſelf a peculiar People zealous of good Works*; with an entire *Reſignation* of our Souls and Bodies to be a reaſonable, holy and lively Sacrifice unto him; for he has the juſteſt claim to us, becauſe he *purchaſed us* at the price of his *own Blood*; with a conſtant *Endeavour* to make ſome conſiderable Proficiency in all the Virtues of a Chriſtian Life, becauſe he has obtained for us, by the Merits of his Sufferings, the Grace and Aſſiſtance of God's holy Spirit, to work in us *both to will and to do of his good Pleaſure*; with a readineſs to be reconciled to all thoſe that have offended us, becauſe *when we were Enemies we were reconciled to God by the Death of his Son*. And laſtly, the Remembrance of his Love in dying for us, ſhould engage us to contribute all we can to the relief of his poor diſtreſſed Members, by reaſon he was ſo liberal of his ineſtimable Blood for us.

Acts 3. 26.

Tit. 2. 14.

1 Pet. 1. 19.

Phil. 2, 12,

Rom. 5. 10.

Q. *How often ought we to receive the* Holy Communion?

A. The trueſt Meaſure of our Duty in this particular is to be taken from thoſe Opportunities which the good Providence of God affords us to this purpoſe; there being no better way of determining the Frequency of our Obligation to receive, than this of God's giving us the Opportunity. According to this Rule the *Primitive Chriſtians* practiſed, who never withdrew themſelves from the Lord's Supper, when it made a part of the publick Worſhip. And it is in the Communion of the Sacrament, as it is in the Communion of Prayers and other parts of publick Worſhip, we are bound to join in them when Opportunities offer for the performing them, and we are not otherwiſe lawfully hindred. Whoever therefore ſhall neglect to communicate, and retire from the Holy Table, when the heavenly Banquet is there prepared, either does not thoroughly underſtand his Duty in this particular, or is very defective in the Performance of it. For as the Exhortation before the Communion ſuggeſts to us, *who would not think it a great Injury and Wrong done to him, if he had prepared a rich Feaſt, and decked his Table with all kind of Proviſion, ſo that there lacked nothing but the Gueſts to ſit down, and yet that they who were called, without any cauſe, ſhould moſt unthankfully refuſe to come?* And how can it be imagined that a Man has a true Love for his Saviour, or a grateful ſenſe of his Sufferings, that ſhall refuſe to make a thankful Remembrance of them, when our Saviour has commanded it, and the Providence of God offers him the Opportunity.

Q. *But may not* Men *of great* Buſineſs *either in* publick *or* private Affairs *be juſtly excuſed from* frequent Communion? *A.* Any

A. Any Buſineſs, tho' lawful in its own Nature, yet if proſecuted to ſuch a degree as to take Men off from the care of their Souls, ought to be laid aſide, becauſe the Salvation of our Souls is of much greater Conſequence than any Affair that relates to this World. But yet a great deal of Buſineſs is conſiſtent with the Duties of Religion, provided we govern our Affairs by Chriſtian Principles; for tho' ſuch Men have not Leiſure for ſo much actual Preparation, yet they may have that habitual Preparation, upon which the great ſtreſs ought to be laid in this matter, nay, even the conſcientious Diſcharge of their Buſineſs is an admirable Qualification for the Sacrament; a Man is ſerving God when he follows his Calling with Diligence, and obſerves Juſtice and Equity in all his Dealings, when he manages the Affairs of the Publick with Fidelity and Honeſty, without ſelling Juſtice, without Oppreſſion, and without ſacrificing the Publick to his private Intereſt. And the greater Dangers and Temptations he is expoſed to, the greater need he has of God's Grace and Aſſiſtance, which is abundantly communicated in this holy Ordinance. So that the Man of Buſineſs who has any ſerious Thoughts of another World, ought more eſpecially to lay hold on ſuch Opportunities, which may ſecure the Salvation of his Soul. For as they who have leiſure ought to *receive*, as the beſt Improvement of their Time, ſo they that are engaged in many worldly Affairs, ought to come to the Sacrament and learn how to ſanctifie their Employments.

Q. *How ought we to receive the* holy Sacrament?

A. With great *Reverence* and *Devotion*, with

particular *Attention* of Mind, accompanying him that administers throughout the whole *Office*, which is admirably framed and composed to express all those pious Dispositions and devout Affections which well-prepared Minds ought to exercise upon such Occasions: Our *Repentance* in the *Confession* and *Absolution*: Our *Charity* in *relieving* our poor Brethren, in *praying* for all Conditions of Men, and in *forgiving* those that have offended us: Our Humility in acknowledging our *Unworthiness*: Our *Resolutions* of better *Obedience*, in *presenting* our selves a *reasonable*, *holy* and *lively Sacrifice* unto God: Our *Praises* and *Thanksgivings* in the *Hymns*, and Devotions after the Communion. And while others are communicating, we may enlarge our selves upon these Subjects, always taking care that our private Devotions give place to those that are publick; and that we lay aside our own Prayers when the Minister calls on us to join with him.

Q. *What* Care *has the* Church *of* England *taken to prevent the* Profanation *of the* Sacrament *of the* Lord's Supper?

A. Such is the wise *Discipline* of our *Holy Mother*, that both by Her *Rubricks* and *Canons*, she trains us up by gradual Steps to a worthy Participation of this heavenly Banquet. For in our *Baptism* she requires *Sponsors* who shall stipulate for us, and give Security for our *Christian* Education in the *Communion* of the *Church*; they being engaged not only to instruct us in all the necessary Points of Faith and Practice, but are charged to take care that when we are fit, we be *brought to the Bishop for Confirmation*. And not the Sureties only, but the Parish *Priest* or

Exhor. at the end of Pub. Baptism.

or Curate is particularly enjoined *to catechiſe, to inſtruct and examine the Youth and the common People in the Principles of the Chriſtian Religion according to the Church Catechiſm*; and farther requires that none be preſented to the *Biſhop* for *Confirmation*, till they *can give an Account and Reaſon of their Faith*; of which the Miniſter who is to preſent them is to be the Judge, and not even then to be confirmed, unleſs the *Biſhop* approves of them. To all this the *Church* prudently adds this important Rule, *That none be admitted to the Holy Communion until ſuch time as they be confirmed, or be ready or deſirous to be confirmed*; the great Reaſon whereof is that ſhe may be ſatisfied that thoſe who promiſed by their Sureties in Baptiſm, do renew and confirm that Contract; and that they will evermore endeavour themſelves faithfully to obſerve ſuch things as by their own Confeſſion they have aſſented unto. And ſtill to preſerve the Dignity of the Holy Sacrament, her Miniſters are obliged *to admit no notorious Offenders*, or *declared Schiſmaticks* to the Participation of it. That this Method may be more effectual, and that no unqualified Perſon may ſurreptitiouſly intrude; *Strangers from other Pariſhes are not to be received to the Holy Communion*; and as many as intend to be Partakers of it *ſhall ſignifie their Names to the Curate, at leaſt ſome time the Day before*; that notorious ill Livers may be admoniſhed of their Faults, and give Proofs of their Repentance before they preſume to come to the *Lord's Table*. When *Warning* is given for the *Celebration* of the *Holy Communion*, the whole Congregation are put in mind of their Duty by a pathetical

Can. 59, 60, 61.

Rub. after the Catech.

Rub. after Confirm.

Can. 26, 27.

Can. 28.

Rub. before the H. Com.

Exhor. before Com.

Exhor. at the Com.

pathetical Exhortation. And even in the beginning of the Communion Service the *Prieſt* that officiates lays before the Communicants the Danger of unworthy receiving, and invites only thoſe to approach that have requiſite Qualifications; ſo that if *pious Education*, and *Chriſtian Inſtruction*, if the *ſolemn ratifying* our *Baptiſmal Vow*, and *Conference* with our *Spiritual Guides*, if a particular *Prohibition* of *notorious Offenders*, and the earneſt *Exhortations* of our *Paſtor*, can ſecure theſe *holy Myſteries* from being abuſed, it muſt be owned our *Church* has taken ſufficient Care to prevent it.

Q. *But may not the* frequent uſe *of the* holy Sacrament *diminiſh that* Reverence *we ought to have for it?*

A. On the contrary, 'tis the likelieſt Means to increaſe our Veneration and Reſpect towards it. For tho' Familiarity with the beſt of Men may be apt to diminiſh that Reſpect that was paid to them, by reaſon of thoſe Frailties and Imperfections which are ſometimes mixt with very great Virtues, and which are only diſcovered by a great Intimacy with them; yet the oftner we converſe with God in his holy Ordinances, the more we ſhall admire his Divine Perfections, and the more we ſhall be diſpoſed to conform our ſelves to his Likeneſs. For an Object of infinite Perfection in it ſelf, and of infinite Goodneſs to us, will always raiſe our Admiration, and heighten our Eſteem and Reſpect the more we contemplate it; it being the Diſcovery of ſome Imperfection, where we thought there was none, that abates the Value and Reverence we had for any Object.

Q. *What are the great* Advantages *of* frequent Communion?

A. It keeps a lively Senſe of Religion upon our Minds, and invigorates our Souls with freſh Strength and Power to perform our Duty. It preſerves that intimate Union that ought to be inviolable between Chriſt and the Members of his myſtical Body. It is the proper Nouriſhment of our Souls, without which we can no more maintain our ſpiritual Life than we can our temporal without eating and drinking. It raiſes in us ſtrong Ardours of Love and Conſolation, ſo that it becomes the greateſt Torment we can endure to offend God, and our greateſt Delight to pleaſe him. It is the Sovereign Remedy againſt all Temptations by mortifying our Paſſions, and ſpiritualizing our Affections; for how can we love any ſinful Satisfactions, that crucified the *Lord of Glory*, and fix our Hearts upon periſhing Objects, when he only deſerves, as he requires, the *whole Man?* It ratifies and confirms to us the Pardon of our Sins, and repairs thoſe Breaches which our Follies have made in our Souls. It fortifies our Minds againſt all thoſe Afflictions and Calamities which are often the Lot of the Righteous in this miſerable World; and adminiſters to us ſuch Comfort and Peace of Conſcience, as ſurpaſſes all Underſtanding, and is only to be reliſht by thoſe that make the Experiment. 'Tis the moſt proper Method to make our Bodies Temples of the Holy Ghoſt, and to fit and prepare our Souls for the eternal Enjoyment of God.

The PRAYERS.

I.

For God's Acceptance of our Prayers.

LET thy merciful Ears, O Lord, be open to the Prayers of thy humble Servant, and that I may obtain my Petitions, make me to ask such things as shall please thee, thro' Jesus Christ our Lord. *Amen.*

II.

For God's Help and Assistance.

ASsist me mercifully, O Lord, in all my Supplications and Prayers, and dispose the Way of thy Servant towards the Attainment of everlasting Salvation; that among all the Changes and Chances of this mortal Life, I may ever be defended by thy most gracious and ready Help, thro' Jesus Christ our Lord. *Amen.*

III.

For a right use of the Holy Scriptures.

BLessed Lord, who hast caused all Holy Scriptures to be written for our Learning; Grant that I may in such wise hear them, read, mark, learn and inwardly digest them, that I may, by Patience and Comfort of thy holy Word, embrace and ever hold fast the blessed Hope of everlasting Life, which thou hast given me in my Saviour Jesus Christ. *Amen.*

IV.

B^p *Ken.* For a right use of the Holy Sacrament.

GLory be to thee, O crucified Love, who at thy last Supper didst ordain the holy Eucharist, the Sacrament and Feast of Love. It was for the continual Remembrance of the Sacrifice of thy Death, O blessed Jesu, and of the

the Benefits we receive thereby, that thou waſt pleaſed to ordain this ſacred and awful Rite; all Love, all Glory be to thee. Ah deareſt Lord, how little ſenſible is he of thy Love in dying for us, who can ever forget thee! Woe is me that ever a Sinner ſhould forget his Saviour! and yet alas! how prone we are to do it. Glory be to thee, O gracious Jeſu! who to help our Memories, and impreſs thy Love deep in our Souls, haſt inſtituted the bleſſed Sacrament, and haſt commanded us to do this in Remembrance of thee. Let the propitiatory Sacrifice of thy Death, which thou didſt offer upon the Croſs for the Sins of the whole World, and particularly for my Sins, be ever freſh in my Remembrance. O bleſſed Saviour, let that mighty Salvation thy Love has wrought for us, never ſlip out of my Mind, but eſpecially let my Remembrance of thee in the holy Sacrament be always moſt lively and affecting. O Jeſu! if I love thee truly, I ſhall be ſure to frequent thy Altar, that I may often remember all the wonderful Loves of my crucified Redeemer. I know, O my Lord, and my God, that a bare Remembrance of thee is not enough: O do thou, therefore fix in me ſuch a Remembrance of thee, as is ſuitable to the infinite Love I am to remember; work in me all thoſe holy and heavenly Affections, which become the remembrance of a crucified Saviour; and do thou ſo diſpoſe my Heart to be thy Gueſt at thy holy Table, that I may feel all the ſweet Influences of Love crucified, the ſtrengthening and refreſhing my Soul, as my Body is by the Bread and Wine. O merciful Jeſu, let that immortal Food which in the holy Euchariſt thou vouchſafeſt me, inſtil

into

into my weak and languiſhing Soul new Supplies of Grace, new Life, new Love, new Vigour and new Reſolution, that I may never more faint or droop, or tire in my Duty. *Amen*, Lord Jeſus, *Amen.*

CHAP. X.

Ember Days in December.

Q. *WHat* Faſt *does the* Church *obſerve at this time?*

A. The *fourth* Seaſon of the *Ember Days*; which are the *Wedneſday*, *Friday* and *Saturday* after the *thirteenth* of *December*. The *Sunday* following, being one of the ſtated times to ſupply the Church with *Paſtours* and *Miniſters*, who are to feed and govern the Flock of Chriſt.

Q. *Since the* Church *is a compleat Society, wherein ſome govern, and others are governed, what is the* Duty *of all* Lay-Chriſtians *to their* ſpiritual Governors?

A. To *honour* and *eſteem* them highly for their Work ſake, to *treat* them with *Reſpect* and *Reverence*, to *love* them, to *provide* for their *Maintenance*, to *pray* for them, and to *obey* them.

Q. *Wherein conſiſts that* Honour *and* Eſteem *that is due to our* ſpiritual Superiors *for their* Work ſake?

A. In conſidering them as thoſe that bear the
2Cor. 5. 20. great Character of *Ambaſſadors from Chriſt*, as St. *Paul*

St. *Paul* calls them; and as Inſtruments of conveying to us the greateſt Bleſſings we are capable of receiving, becauſe they relate to our eternal Salvation; and conſequently regarding them as commiſſioned by him to that holy Office. So that the Authority they have received to preſide over Chriſtians as Governors of the Church, muſt always be owned to come from God; and this religious regard to their divine Miſſion muſt be expreſt in the whole Courſe of our Conduct towards them.

Q. *What is that* Reſpect *and* Reverence *we ought to ſhew towards them?*

A. The expreſſing by our Words and Actions, all that Honour and Eſteem we have for their Character in our Minds; which will oblige us to treat their *Perſons* with great *Civility* in Converſation, to ſpeak all the good we can of them in their Abſence, and to throw a Veil over their real Infirmities, never to make them the Objects of our light Mirth, nor to proclaim their Failings in order to reproach their Perſons, becauſe it may tend to diſparage and debaſe their Office. Not to uſe any ſcurrilous Words or contemptuous Behaviour towards them, becauſe the Diſreſpect caſt upon them is an Affront to their Maſter, whoſe Perſon they repreſent; for tho' they may be inferior to others in ſome humane Accompliſhments, yet God has promiſed particularly to aſſiſt them in the faithful Diſcharge of their holy Calling.

Q. *But beſides their* Character, *have not the* Clergy *many* perſonal Qualifications *to challenge from us* Reſpect *and* Eſteem?

A. As long as *Piety* and *Virtue*, *Learning* and

and *Knowledge* have any Credit and Reputation in the World, and that Men are concern'd that others ſhould be formed to the ſame valuable Principles, that their Minds ſhould be cultivated and their Manners regulated; ſo long the *Clergy* will have a good Title to the Honour and Eſteem of all wiſe and good Men. The very Method of their Education gives them great Advantages for their Improvement in all ſorts of neceſſary and polite Learning, and raiſes them above the Level of thoſe with whom they are equal in all other Circumſtances; and the Subject of their conſtant Studies, being matters of Piety and Religion, 'tis reaſonable to ſuppoſe, they live under more lively and ſtronger Impreſſions of another World, than the reſt of Mankind; and Experience ſufficiently convinces us how much the *Nobility* and *Gentry* of the Kingdom are beholding to their Care for thoſe Impreſſions of Piety and Knowledge which are ſtampt upon their Education. In the moſt ignorant Ages what Learning flouriſh'd was in their Body, and by their Care was convey'd down to Poſterity. In the moſt diſſolute times the greateſt Examples of Piety were in their Order, and we have yet remaining eminent Monuments of their magnificent as well as uſeful Charity, both to the Bodies and Souls of Men.

Q. *But if the* Miniſters *of God do not act* ſuitably *to the* Dignity *of their* Character, *may we not* contemn *them?*

A. Their Character ſhould certainly defend them from Contempt, and the Relation they have to God ſhould ſecure them from our ill Uſage. And in order to this 'tis neceſſary to conſider, that as there is an *inherent Holineſs* where-

whereby Mens Actions and Affections are in ſome meaſure conformable to the Laws of God, in which Senſe good Men in all Ages were eſteemed *Holy*; ſo there is a *relative Holineſs*, which conſiſts in ſome peculiar Relation to God's Service, of which *Things*, *Times*, *Places*, and *Perſons* are capable. In this laſt Senſe the *Tribe* of *Levi* was called the holy *Tribe*, as thoſe that are dedicated to the Service of Chriſt under the Goſpel are called *God's Miniſters*; not that it was always true of them, that *they walked before God in Peace and Equity, and turned many from Iniquity*, for too often they *were gone out of the way, and cauſed many to ſtumble at the Law*; but becauſe they had a particular Relation to God in the performance of that Worſhip that was paid to him. And tho' they may be bad Men, yet *the Effect of Chriſt's Ordinances is not taken away by their Wickedneſs, nor the Grace of God's Gifts diminiſhed from ſuch who receive the Sacraments rightly, and by Faith, which are effectual by reaſon of Chriſt's Inſtitution and Promiſe, altho' they be miniſtred by evil Men.* Juſt as a Pardon paſs'd by an Immoral *Lord Keeper*, or a Sentence pronounced by a wicked *Judge*, are looked upon as valid to all intents and purpoſes, becauſe their Efficacy depends not upon the Qualifications of thoſe in Commiſſion, but upon the Sovereign Authority from whence they both receive their Commiſſion. So that the Advantages we receive by their Adminiſtrations, and the Relation they have to God ſhould ſtill preſerve ſome Reſpect for their Perſons. And it is doubtleſs a better Demonſtration of Chriſtian *Zeal*, where we have a thorough Information of their

Mal. 2. 6, 8.

Artic. 26.

S. Chryſ. Hom. 85. in S. Joh. p. 558. Edit. Par.

ſcandalous Lives, to make proof of it before their lawful Superiours, that *being found guilty, they may by juſt Judgment be depoſed*, than either by our Words and Actions to affront or contemn them our ſelves, or to provoke others to do the like.

Q. *What is the ill Conſequence of* deſpiſing *the* Perſons, *and* expoſing *the* Conduct *of our* Paſtors, *the* Miniſters *of* Chriſt?

A. It diminiſhes that Credit and Effect which their ſpiritual Adminiſtrations ought to have upon the Minds of Men, and makes them leſs capable of doing that good which their Profeſſion obliges them to attempt; for as much as we take from the Opinion of their Piety and Integrity, ſo much we leſſen their Power in promoting the Intereſt of Religion, whoſe Fate very much depends upon the Reputation of thoſe who feed and govern the Flock of Chriſt. And this the Enemies of Religion are very ſenſible of, who omit no opportunity of expoſing their Perſons, and repreſenting their ſacred Function only as a Trade, whereby they procure an advantageous Subſiſtence.

Q. *But ſince the* Intereſt *of the* Clergy *is ſupported by what they plead for, does not this make it reaſonable to ſuſpect that all* revealed Religion *is only* Prieſtcraft?

A. 'Tis very fit that they who quit all other Methods of procuring of Subſiſtence ſhould live of that *Goſpel* they preach; and tho' Men may be ſwayed by Intereſt, yet the Truth and Falſehood of things no ways depend upon it; and the Meaſures of judging concerning them are quite of another Nature. It is ſufficient Evidence muſt convince a Man that is impartial, concerning the Truth

Truth of what is aſſerted; and 'tis reaſonable to ſuppoſe, that they who make it their Buſineſs to ſearch into theſe Matters, ſhould be beſt acquainted with the grounds of Conviction. And we find that our Value for the *Laws* of the *Land*, and the *Art* of *Phyſick*, is no ways abated by the great Advantages they make who follow either of thoſe Profeſſions.

Q. *Is it reaſonable to be prejudiced againſt Religion upon the account of the* bad Lives *of ſome of the* Clergy?

A. As long as *Clergy-men* are cloathed with Fleſh and Blood as well as other Men, we ought not to be prejudiced againſt Religion, becauſe ſome few are overcome by the Follies and Infirmities of Mankind; the many remarkable Inſtances of Piety and Devotion, of Charity and Sobriety among the *ſacred Order*, ſhould rather confirm us in our holy Faith, ſince they who have had the greateſt opportunities to examine the Grounds of Religion, ſhew forth the Truth and Excellency of it by holy Lives ſuitable to their Profeſſion.

Q. *How may the* Clergy *beſt preſerve that* Honour *and* Reſpect *that is due to their* Character?

A. By diſcharging the Duties of their Profeſſion with great *Zeal* and *Conſcience*; by behaving themſelves with *Gravity* and *Sobriety*, with *Meekneſs* and *Charity*, the ſolid Ornaments of their holy Function, and the ſureſt Method to raiſe themſelves above the Reproaches of a malicious World; for true Value and Eſteem is not to be acquired by the little *Arts* of *Addreſs* and *Inſinuation*, much leſs by *Flattery*, and by *complying* with Men in their *Follies*, but by *Steadineſs* B^p *Stillingfleet.*

dineſs and *Reſolution* in the performance of their Duties, joined with all that *Charity* and *Gentleneſs* in their Behaviour, which is conſiſtent with being true to their own Obligations.

Q. *Wherein conſiſts that* Love *we owe to the* Miniſters *of* God?

A. In being ready to *aſſiſt* them in all Difficulties, and in *vindicating* their *Reputations* from thoſe Aſperſions which bad Men are apt to load them with. In *covering* their real *Infirmities*, and interpreting all their Actions in the beſt Senſe; never picking out the Faults of a few, and making them a Reproach to the whole *Sacred Order*.

Q. *Why ought we to provide a* Maintenance *for the* Clergy?

A. Becauſe they are in a peculiar manner Servants of the great God of Heaven and Earth, to whoſe Bounty we owe all that we enjoy, and therefore ſhould dedicate a part of what we receive to his immediate Service, as an acknowledgment of his Sovereignty and Dominion over all. And what makes this Duty farther reaſonable, is, that in order to be Inſtruments in God's Hands in procuring our eternal Welfare, they renounce all ordinary means of advancing their Fortunes; they ſurrender up their Pretenſions to the Court and Camp, to the Exchange and the Bar; and therefore 'tis highly fit that their laborious and difficult Employment purely for God's Glory and our Salvation, ſhould receive from us the encouragement of a comfortable and honourable Subſiſtence.

Q. *Why ought their* Maintenance *to be* Honourable *and* Plentiful?

A. That Parents may be encouraged to devote

vote their Children of good Parts to the *Service* of the *Altar*; for it is not probable they will ſacrifice an expenceful Education to an Employment that is attended with ſmall Emoluments. And if ſome Perſons have Zeal enough to engage in the Miniſtry without a Reſpect to the Rewards of it, yet common Prudence ought to put us upon ſuch Methods as are moſt likely to excite Men of the beſt Parts and Ability to undertake the *ſacred Function*; that the beſt Cauſe may have the beſt Management, and the pureſt Religion the ableſt Defendants. It is alſo neceſſary that their Maintenance ſhould bear ſome proportion to the Dignity of their Character, who are *Embaſſadors for Chriſt*; and ſhould raiſe them above the Contempt of thoſe who are too apt to be influenced by outward Appearances. For though *Wiſdom is better than Strength, nevertheleſs*, as *Solomon* has long ſince obſerved, *the poor Man's Wiſdom is deſpiſed, and his Words are not heard.* And farther, that by this means they may be better enabled not only to provide for their Families, which is a Duty incumbent upon them as well as the reſt of Mankind, but to be Examples to their Flock in Charity and in doing Good, as well as in all other manner of Vertue. Eccleſ. 9. 16.

Q. *What* Maintenance *do the* Laws *of the* Land *aſſign to the* Clergy?

A. Firſt, the *Manſe* or *Houſe* and *Glebe*, which was the original Endowment of the Church, without which it cannot be ſupplied, and without which it could not be conſecrated; and upon which was founded the original Right of a Patronage. *Secondly*, the *Oblations* which were the voluntary Offerings of the Faithful,

very conſiderable in the primitive Times; ſo that the Neceſſities of the Church were liberally ſupplied from the great Bounty of the People; and when upon the ſpreading of Chriſtianity, a more fix'd and ſettled Maintenance was required, yet ſomewhat of the ancient Cuſtom was retained in *voluntary Oblations*. *Thirdly*, Tithes, which are the main legal ſupport of the Parochial Clergy. The Reaſon of their Payment is founded on the Law of God, and their Settlement among us hath been by ancient and unqueſtionable Laws of the Land; ſo that in the Judgment of the greateſt Lawyers, nothing is more clear and evident than the legal Right of *Tithes*.

Q. *Were* Tithes *paid in the Days of the* Apoſtles *and in the* primitive Ages *of Chriſtianity?*

A. The Zeal of Chriſtians in the times of the *Apoſtles* was ſo great, that *as many as were Poſſeſſors of Lands or Houſes, ſold them and laid the price of them at the Apoſtles feet*; and the Devotion of the following Ages, even to the latter end of the *fourth Century*, was ſo remarkable for the Liberality of their Offerings and *Oblations*, that their Bounty to the Evangelical Prieſthood exceeded what the *Tenth* would have been, if they had paid it; ſo that there was no reaſon to demand *Tithes*, when Men gave a greater proportion of what they poſſeſſed; tho' even during thoſe Ages, there want not Teſtimonies from the Fathers of thoſe times, St. *Irenæus*, *Origen* and St. *Cyprian*, that Tithes were due under the Goſpel, as well as before and under the Law; and that they were paid is plain from the *Apoſtolical Canons*, ſo called, which provide for the Diſpoſal of them.

Acts 4. 34, 35.

Adv. Hær. l. 4. c. 34. Cont. Cel. l. 8. p. 400. Unit. Eccl. n. 23. Can. 4. 38.

Q. *What*

Q. *What Sin are we guilty of, when we defraud the* Clergy *of their* Maintenance?

A. The grievous Sin of *Sacrilege*, which is then committed, as in other Inſtances, ſo in this of taking what is ſet apart for their Subſiſtence, when we employ it in other Uſes, or to our own particular Profit, or when we are guilty of any fraud in paying what is due to them; which is a *robbing of God*, as the *Prophet* informs us; *Will a Man rob God, yet ye have robbed me*; Mal. 3. 8. *but ye ſay, wherein have we robbed thee? In Tithes and Offerings.* To ſteal then, or alienate that which is *ſacred*, that which is ſet apart for God's peculiar Service, is called *robbing of God*; becauſe of ſuch ſacred Things God is the true *Proprietary*?

Q. *What Examples are there in Scripture of the ſevere Puniſhment of* Sacrilege?

A. If the Sin of *Adam* was of this kind, as ſome think, who ate of that Tree as *common* which God had reſerved to himſelf as *holy*; we know how he ſuffered in himſelf and Poſterity, and that the whole Earth was curſed for his ſake. *Achan* for taking a *Wedge of Gold* and a *Babyloniſh Garment* of the devoted thing of *Jericho*, Joſh. 7. 21. brought a Curſe both upon himſelf and the whole Congregation of *Iſrael*. *Eli*'s Sons, by 1 Sam. 2. robbing God of his Sacrifices to furniſh their own Tables, provoked God to give not only *his People* but the *Ark of his Covenant* into the Hands of the *Philiſtines*. For the *Sacrilege* of the *ſabbatical Year*, God cauſed his People to be 2 Chro. 36. carried away captive, and the Land to lie waſte 21. *ſeventy* Years. And the Vengeance of God lighted upon *Belſhazzar* for his Profanation of Dan. 5. 2. the *Veſſels of the Temple*. The firſt Tranſgreſ-

ſion of this kind under the Goſpel, was ſeverely puniſhed by preſent Death, in the Perſons of *Ananias* and *Sapphira*; to manifeſt how heinous it was in Chriſt's ſight, and to be a warning for all thoſe that afterwards ſhould believe in his Name. And what Deſtruction this grievous Crime has brought upon ſeveral Families of the *Nobility* and *Gentry* of this Nation, may be ſeen in Sir *Henry Spelman*'s *Hiſtory and Fate of Sacrilege diſcovered by Examples*, &c.

Acts 5. 3, 4, 5.

Q. *What* Sin *are they guilty of that* ſell *or* buy a Benefice?

A. The grievous Sin of *Simony*, which is then committed, when any Perſon is preſented or collated to any *Benefice* with cure of Souls, *Dignity*, *Prebend*, or *Living Eccleſiaſtical*, for any ſum of Money, Reward, Payment, Gift, Profit, or Benefit, directly or indirectly; or by reaſon of any Promiſe or Agreement, or any other Aſſurance for any Profit or Benefit whatſoever; for the preventing of which, before any Perſon is admitted to any Eccleſiaſtical Function, he is obliged in his own Perſon to ſwear that he hath made *no ſimoniacal* Payment, Contract or Promiſe, directly or indirectly, for the obtaining or procuring ſuch Eccleſiaſtical Preferment.

Q. *Why is this* Sin *called* Simony?

A. From the *Analogy* it bears to that Crime *Simon Magus* was guilty of, who *Offerred Mony for the power of conferring the Holy Ghoſt upon whomſoever he ſhould lay his Hands.* The Fact which cometh neareſt to the Sin of *Simon Magus* is the *ſelling of Holy Orders*, the ordaining Perſons to be Prieſts or Deacons upon the Motive or Score of Money; and tho' ordaining

Acts 8. 18, 19.

daining Perſons and collating them to Benefices are not only different, but ſeparable; yet becauſe it is appointed by the Laws of our Church, that the Office is inſeparable from the Benefice, and that there ſhould be no Miniſters *ſine titulo* allowed among us; therefore the giving or the taking Money for a Preſentation or Collation, *&c.* (except what is appointed to be paid as Fees for Inſtruments) is with us called *Simony*, and made puniſhable as ſuch, inas much, that tho' it be not buying or ſelling of a Spiritual Gift, it is nevertheleſs the buying and ſelling of that which is annext to a Spiritual Gift.

Q. *What* Puniſhments *have been* ordained *and appointed againſt* Simony?

A. The Chriſtian Church very early, when ſhe ſubſiſted independently upon the State, proceeded with great ſeverity againſt ſuch as were found guilty of *Simony*. They admitted none to come into the ſacred Miniſtry by way of Purchaſe or Merchandize. *Tertullian* tells us, *That the Biſhops acquired not that Honour by Bribes, but by the Teſtimony of their good Lives; for in the Church of God nothing is done by the allurement of Gifts.* Accordingly in the *Canons* called *Apoſtolical*, it is provided and ordained, *That whoſoever comes by the means of Money to be made Biſhop, Presbyter, or Deacon, ſhall not only be immediately depoſed, but he ſhall alſo be excommunicated.* And the *Canons* of *General* and *Provincial* Councils appointed that ſuch Perſons ſhould not only be depoſed and degraded, but they very often pronounced an *Anathema* againſt thoſe that either gave or received Money, Gifts, or Bribes upon

Apolog.

29, 30.

upon ſuch accounts. The *Canon Law* does not only place *Simony* among the *worſt Crimes*, but declares every *Simoniſt* uncapable of performing any part of the *Office* of an *Eccleſiaſtick*, when at the ſame time other grievous Crimes do not debar them by that Law. Nor doth it meerly appoint that whoſoever *ſimoniacally* Ordains or Collates, *&c.* or who is *ſimoniacally* Ordained or Collated ſhall be depoſed, but that every Laical Perſon, who either having the Patronage of a Living ſhall take a Bribe for a Preſentation, or who upon the account of Reward, ſhall intercede to get one ordained ſhall be excommunicated. The foreign *Reformed Churches* are not leſs ſevere in this matter. The *Church of England* has ſhewn a great deal of care to prevent it, and when committed ſeverely to puniſh it; ſhe requires an *Oath in Perſon, that the party preſented to any Benefice has made no ſimoniacal Payment, Contract, or Promiſe directly or indirectly for obtaining the preferment.* And it is to be wiſh'd the party preſenting or collating were under the ſame Obligation. She ordains that all ſhall be deprived who ſhall be proved guilty of that execrable Crime, and it is made one of the Articles to be enquired after at every Viſitation. The *Civil Power* in Chriſtian Nations have ſhewn themſelves rigorous in puniſhing this Crime, particularly in *England*, and therefore it was one of the Injunctions of Q. *Elizabeth* in the firſt Year of her Reign, *That all ſuch Perſons as buy any Benefices, or come to them by Fraud or Deceit, ſhall be deprived of ſuch Benefices, and made unable at any time after to receive any other Spiritual Promotion; and that ſuch as do ſell them, or by any*

Inſtit. Jur. Can. lib. 3. Tit. 3.

Vide Gratian. 2. 9. 1.

Confeſſ. Helv. c. 18. Belgic. Art. 31.

Can. 40.

Injunct. 26.

any colour do beſtow them for their own Gain and Profit, ſhall loſe their Right and Title of Patronage and Preſentment for that time; and the Gift thereof for that vacation, ſhall appertain to the Queen's Majeſty. And in the thirty firſt Year of her Reign, there was a *Law* Enacted, in which ſeveral Penalties are ordained for the Puniſhment of thoſe that ſhall be found guilty of it, *viz. That he who takes Money for preſenting ſhall forfeit double the value of one Years Profit of the Living; and that he who Ordains for Money, ſhall, beſides being otherwiſe cenſurable, forfeit the ſum of fourty Pounds*, and that whoſoever obtaineth *a Preſentation to a Benefice by Money*, in order to the getting himſelf Ordained, ſhall over and above his undergoing other Cenſures, *forfeit ten Pounds.* And that a *Simoniacus* incurred a deprivation and diſability by the old *Eccleſiaſtical Law* before the *Stat.* 31 *Eliz.* is ſhewn by the Learned Biſhop *Stillingfleet.* 31. Eliz. c. 6. Eccleſiaſ. Caſes, p. 82.

Q. *Why ought we to* pray *for the* Miniſters *of* God?

A. Becauſe the great Difficulties and Labours of their holy Employment can never be ſupported, nor the Hazards and Dangers they are expoſed to ſufficiently conquered, without the particular Aſſiſtance of God's Holy Spirit; and tho' we may be deprived of other Opportunities of doing them any ſubſtantial Service, yet 'tis in the Power of the meaneſt to addreſs to Heaven in their behalf; that they may be defended from the Malice and Ill-Will of bad Men, that they may have the Countenance and Protection of the Great and Powerful, that their zealous Labours in God's Vine-

yard

yard may be attended with ſucceſs, and that they may turn many to Righteouſneſs.

Q. *Wherein conſiſts that* Obedience *we owe to our* ſpiritual Governours?

A. In obſerving all their Injunctions that are contain'd within the bounds of their Commiſſion; in ſubmitting to that Diſcipline they ſhall inflict, either to recover us from a ſtate of Folly, or to preſerve us from falling into it. And all this from a ſenſe of that Right they have to command, intruſted to them by our Saviour Jeſus Chriſt, and of that great penalty we are liable to by our Contempt; *for he that deſpiſeth* Heb. 13. 17. *them deſpiſeth him that ſent them.* Accordingly St. *Paul* charges us to *obey them that have the rule over us, and to ſubmit our ſelves becauſe they watch for our Souls, as they that muſt give an account.*

Q. *Is our* Obedience *only due in ſuch things as they can prove to be the* Will of God *from* expreſs Teſtimony *of* Scripture?

A. I think our Obedience to our ſpiritual Governours, is of a larger Extent; for there is no Man but ought to be obeyed, when he convinces another that what he requires is enjoyn'd by the expreſs Command of God; and if this were all the Obedience that were due to them, they would be obliged as much to obey us as we are to obey them. Since therefore God has in his holy Word given them ſome ſpiritual Authority, and a right to exact ſome Obedience from their Flock, the exerciſe of it muſt be about things Indifferent in themſelves, not enjoined by the expreſs Word of God, but only no ways contrary to it, no ways forbidden by it. This obliges us to attend their *publick Adminiſtrations* at ſuch

Times

Times and *Places* as they ſhall appoint, and upon ſuch *Occaſions* as they ſhall judge proper to encreaſe our Piety and Devotion. To ſubmit to ſuch Regulations, as they ſhall think conducive towards the *edifying the Body of Chriſt*. The want of this *Obedience* deſtroys the Peace of the Church, and inſenſibly leads us ſtep by ſtep till our refractorineſs degenerates into the grievous Sin of *Schiſm*.

Q. *What do you mean by* Schiſm?

A. A *cauſeleſs Separation* from ſuch Governours in the Church, as have received their Authority and Commiſſion from Jeſus Chriſt. If there be a *ſufficient Cauſe*, then there may be a *ſeparation* but no *Schiſm*. But if there be no ſufficient ground for a Separation, 'tis *Schiſm*, that is, a *culpable Separation*; which was always reckoned a Sin of a very heinous Nature; for St. *Paul* charges the *Epheſians* to *keep the unity of the Spirit in the bond of Peace*, becauſe *there was but one God, one Lord, one Faith, one Baptiſm, and one Body of Chriſt*; and tells the *Corinthians*, that *we were all baptized by one Spirit into one Body*. The ſame Doctrine is taught in the Writings of the firſt *Fathers* of the Church, particularly of St. *Ignatius* and St. *Cyprian*; and this was reputed a great Sin by them even before the Church and State were united, and when the Meetings of the *Schiſmaticks* were as much tolerated by the *State* as the Aſſemblies of the *Catholicks*.

Eph. 4. 3, &c.

1 Cor. 12. 13.

Q. *Do not the* Laws *of* Toleration *in a* State *alter the* damnable Nature *of* Schiſm?

A. Such Laws only exempt the Perſons of *Schiſmaticks* from any pœnal Proſecution, but the evil Nature of *Schiſm* ſtill continues, and cannot

cannot be altered by any humane Laws and Conſtitutions; becauſe *Schiſm* is a Tranſgreſſion of a divine poſitive Law, which God hath made for the preſervation of the Body Politick of the Church, to which *Schiſm* is as deſtructive, as *Rebellion* to the State. And according to this principle *Donatiſm* and *Novatianiſm* as well as *Arianiſm* were counted as damnable *Schiſms* under the Reigns of thoſe Emperors who granted *Toleration* to them, as under the Reigns of thoſe who made Laws againſt them.

Q. *What may we learn from the conſideration of thoſe* Duties *which we owe to the* Miniſters *of* Jeſus Chriſt?

A. That the *Contempt* of the *Clergy*, generally proceeds from a *Contempt* of *Religion*; or when it takes its riſe from a more innocent cauſe, is very apt to lead to it; becauſe a due regard to Religion can never be maintained without a proportionable Reſpect to the *Miniſters* thereof. That one proper Method to increaſe our Reward in the next World, is to do all good Offices to thoſe that are dedicated to the Service of the Altar; becauſe he that encourages and enables a *Prophet* for his Duty, hath an Intereſt in his Work, and conſequently in the Reward that belongs to it. He that *receives a Prophet* out of reſpect to this Function, ſhall *receive a Prophet's Reward.* That our Zeal to defend the Rights of the *Sacred Order* ought the more frequently to exert it ſelf, by how much the more the faithful diſcharge of their Function expoſes them to the ill Will and Malice of wicked and unreaſonable Men. That there is no better way to maintain the Peace of the Church and *edifie the Body of Chriſt*, than by preſerving a great deference

for our ſpiritual Governours, and by ſubmitting to their lawful Inſtitutions.

The PRAYERS.

I.

ALmighty God, the Giver of all good Gifts, who of thy Divine Providence haſt appointed divers Orders in thy Church; Give thy Grace, I humbly beſeech thee, to all thoſe who are to be called to any Office and Adminiſtration in the ſame; and ſo repleniſh them with the Truth of thy Doctrine, and endue them with Innocency of Life, that they may faithfully ſerve before thee, to the Glory of thy great Name, and the Benefit of thy holy Church, thro' Jeſus Chriſt our Lord. *Amen.*

For the Candidates for Ordination.

II.

I Thankfully acknowledge, O God, thy great Goodneſs, who haſt ſet apart an Order of Men on purpoſe to guide and govern us, to direct and aſſiſt us in matters of the greateſt Importance, even our eternal Salvation. Grant that I may always reverence and reſpect them, becauſe they have a peculiar Relation to thee, that I may ſincerely love them, becauſe of thoſe great Benefits I receive by their Adminiſtrations; that I may readily and chearfully provide for their Maintenance, becauſe the *Lord hath ordained that they which preach the Goſpel, ſhould live of the Goſpel*, and that he that is *taught in the Word ought to communicate to him that teacheth in all good things*; That I may never rob them of their juſt Rights by the leaſt Sacrilegious Encroach-

For the Diſcharge of our Duty towards God's Miniſters.

1 Cor. 9. 14.

Gal. 6. 6.

croachment, that the fear of *Ananias* and *Sapphira*'s Puniſhment may continually poſſeſs my Heart, as it did the Church at firſt and as many as heard it; that I may earneſtly pray for them, becauſe thy divine Aſſiſtance is ſo neceſſary to crown their Labours with ſucceſs; for tho' *Paul* planteth, and *Apollos* watereth, 'tis thou, O Lord, that giveſt the Increaſe. And above all make me careful to *obey them that have the Rule over me*, becauſe they watch for my Soul as they that muſt give an account, that they may do it with Joy, and not with Grief; that ſo by a faithful diſcharge of my Duty to my Spiritual Superiours, I may continue a ſound Member of thy Church here upon Earth, and may paſs Eternity in the Society of the Church triumphant in Heaven, ſinging Praiſes and Hallelujahs to the Bleſſed and Glorious Trinity, Father, Son, and Holy Ghoſt. *Amen.*

1 Cor. 3. 6.

Heb. 13. 17.

III.

Bp *Taylor.* For Biſhops.

O Merciful Jeſu, who haſt promiſed perpetuity to thy Church and a permanency in defiance of all the Powers of Darkneſs and the Gates of Hell, and to this purpoſe haſt conſtituted ſeveral Orders, leaving a power to thy Apoſtles and their Succeſſors the Biſhops to beget Fathers of our Souls, and to appoint Prieſts and Deacons for the Edification of thy Church, the Benefit of all Chriſtian People, and the Advancement of thy Service. Have Mercy upon thy Miniſters the Biſhops, give them for ever a great meaſure of thy holy Spirit, and at this time particular Aſſiſtance, and a power of diſcerning and trying the Spirits of them, who come to be ordained to the Miniſtry of thy Word and Sacraments;

ments; That they may lay Hands ſuddenly on no Man, but maturely, prudently, and piouſly, may appoint ſuch to thy Service and the Miniſtry of thy Kingdom, who by Learning, Diſcretion, and a holy Life, are apt Inſtruments for the Converſion of Souls, to be Examples to the People, Guides of their Manners, Comforters of their Sorrows, to ſuſtain their Weakneſſes, and able to promote all the Intereſt of true Religion. Grant this, O great Shepherd and Biſhop of our Souls, Bleſſed Jeſus, who liveſt and reigneſt in the Kingdom of thy eternal Father, one God World without end. *Amen.*

CHAP. XI.

All Fridays in the Year, except Chriſtmas-Day.

WHat weekly Faſt *is enjoined in the* Church *of* England?

A. Every *Friday* throughout the whole Year, except *Chriſtmas-Day* happen to fall upon it, and then the *Faſt* gives way to the *Feſtival*, and it is celebrated as a Day of rejoycing.

Q. *Why was* Friday *pitched upon for this* weekly Faſt?

A. In compliance with the Cuſtom of the *Primitive Church*, which always obſerved this Day as a *Faſt* in commemoration of our Saviour's Sufferings, who was crucified on this Day of the Week; and what Day ſo proper to humble our ſelves, as that on which the Bleſſed Jeſus *humbled himſelf even to the death upon the Croſs*

for us miſerable Sinners? It was one of their *ſtationary Days*, ſo call'd, as *Tertullian* obſerves, from an alluſion to the *military Stations* and keeping their Guards. They uſually forbore eating till three a Clock in the Afternoon, till which time their publick Aſſemblies laſted.

Tertul. de jejun. c. 2.

Q. *How ought we to obſerve this Day?*

A. Not only to abridge our ſelves as to the Pleaſures of eating and drinking, but to retire as much as we can conveniently from our worldly Affairs, in order to humble our ſelves in the ſight of God, *to reſort to Church at the accuſtomed Hours of Prayer*; and particularly to employ ſome part of the Day in the *examination* of our ſelves and in the ſerious review of our own Lives. The frequent performance of which is one of the beſt means to improve our ſelves in all manner of Vertue.

Can. 15.

Q. *What do you mean by the* Examination *of* our ſelves?

A. The calling our ſelves to a ſtrict account for all the Actions of our Lives; comparing them with the Laws of God, the Rule and Meaſure of our Duty; conſidering impartially how much Evil we have been guilty of, and how little Good we have done in compariſon of what we might and ought to have done; in ſhort, to ſearch out our Sins of *Omiſſion* as well as *Commiſſion*.

Q. *What are Sins of* Commiſſion?

A. The doing ſuch things as the Law of God forbids; which are called *negative Precepts*, and are of perpetual Obligation, becauſe no Circumſtances can make them lawful. Theſe are eaſily diſcovered becauſe they are apt to terrifie the Conſcience, and to make us apprehenſive of the Wrath of God, and the wilful and deliberate

deliberate practice of any one of these, makes a Man a Transgressor of the whole Law; because this is not consistent with that Integrity of Mind and sincere regard to God and his Laws which every good Christian ought to have; and is therefore consequently a forfeiture of God's Favour, which can no more be expected when we wilfully persist in the practice of any one known Sin, than if we were guilty of all.

Q. *What do you mean by* Sins *of* Omission?

A. The neglecting to do such things as God commands; which are called *affirmative Precepts*, and do not perpetually oblige, because Circumstances may make them not to be Duties at some certain times; tho' when the nature of them is such, that no Circumstances can alter the Obligation of them, they bind as much as negative Precepts; as the Commands of *Repentance* and *loving of God:* These Sins are not so apt to startle the Mind, because Men easier find salvo's to allay the sense of the Guilt of them, than for their Sins of Commission; tho' to awaken Men to Consideration, our Saviour has declared that the Enquiry at the great Day will run chiefly upon the neglects of our Duty; and therefore we ought to examine our selves whether we have frequent and serious Thoughts of God; whether we maintain in our Minds firm Purposes and Resolutions of obeying him, whether we constantly perform the Duties of divine Worship, and whether we serve him with Diligence and Devotion; whether we discharge faithfully the Duties of that Station we are placed in, both in reference to the publick and our own private Families, and whether we are active and zealous in doing all the good we can

to the Bodies and Souls of Men; in ſhort, whether we are as ready to ſerve God as our own Pleaſures, and whether we have the ſame regard to his Worſhip, as we have to any other thing we love and eſteem.

Q. *When may we be ſaid to* tranſgreſs *by our* Thoughts?

A. When they are employed about the contriving and compaſſing any forbidden thing; for *he that he deviſeth to do Evil, ſhall be call'd a miſchievous Perſon.* When they tranſgreſs thoſe particular *Laws* that they are ſubject to; of which ſort are diſhonourable Opinions and Notions of God, undervaluing Thoughts and groundleſs Suſpicions of our Neighbour, proud and arrogant Conceits of our own Worth; becauſe *pious Opinions* of God, *charitable* ones of Men, and *humble* and lowly Conceits of our ſelves, are *Duties* incumbent upon our very Minds. But as for all other irregular Thoughts, which ſpring up in our Minds, and are but little in our power, they are neither Sins nor matter of Puniſhment any farther than they are Cauſes or Principles of a ſinful Choice. For according as we aſſent or diſſent to thoſe Motions that are in our Minds, ſo will our Thoughts have the Notion of virtuous or ſinful Thoughts.

Prov. 24. 8.

Q. *What is the* End *and* Deſign *of* Examining our ſelves?

A. That we may underſtand the true ſtate and condition of our Souls; and that our Repentance may be full and compleat, and extend to all thoſe particulars wherein we have tranſgreſs'd the Laws of God; for till we diſcover all our Follies and Infirmities, we can neither watch againſt 'em nor amend them. Beſides, this is the moſt effectual

ſtual method to keep our Conſciences continually waking, and tender and afraid to offend.

Q. *Did any of the* Philoſophers *preſcribe this method to their Followers?*

A. *Pythagoras* in the *Golden Verſes* which go under his Name particularly recommends this practice to his Scholars. *Every Night before they ſlept* he enjoins them *thrice to recollect every ſingle Action of the Day. Wherein have I tranſgreſſed? What have I done? What Duty have I omitted? Run over theſe things*, ſaith he, *beginning from the firſt; and then if you have done Evil be troubled, if Good rejoice. This Courſe, if daily followed*, as is ſuggeſted by *Hierocles*, his excellent Commentator, *perfects the divine Image in them that uſe it, leading them by Additions and Subſtractions to the beauty of Virtue, and all attainable Perfection. Plutarch, Epictetus, Seneca*, and particularly the Emperor *Marcus Antoninus*, agree in recommending the ſame Practice. Hier. in Carm. Pythag.

Q. *Wherein conſiſts the* Wiſdom *of this Practice?*

A. In that the Seeds of Vice are hereby hindred from taking any deep Root in our Hearts; and tho' we may be overcome by Surpriſe or the Strength of Temptation, yet if we continue in this Courſe, evil Habits will never be able to prevail upon us, or to ſtrenghten and fortifie themſelves. By this means our Repentance may in ſome meaſure keep pace with our Errors and Failings, and we may prevent the inſupportable weight of the Sins of a whole Life falling upon us all at once, when it may be we ſhall neither have Underſtanding nor Leiſure to re-

collect our ſelves, much leſs to exerciſe any fit and proper Act of Repentance.

Q. *How* frequently *ought we to* examine our ſelves?

A. It is very adviſeable that we ſhould call our ſelves to an Account every Evening; for this Method frequently repeated, makes the Work both ſhort and eaſie, and we ſhall quickly find the great Advantage of it; for having a lively ſenſe of the Faults we commit, the ſucceeding Day may learn to grow wiſe, and we may immediately ſtand upon our Guard, that the ſame Faults may not ſurpriſe us; and knowing before hand the Account we muſt give at Night, it may reſtrain us from indulging any thing contrary to our Duty, either in Thought, Word, or Deed. If we defer this Examination longer than once a Week, it may prove injurious to us; for by Delay we make the Work more difficult to be performed, and may poſſibly forget things of importance to us.

Q. *What ought we chiefly to regard in the* Examination *of* our ſelves?

A. We ought chiefly to conſider the Sin that doth moſt eaſily beſet us, the weakeſt part of our Minds by Nature and Cuſtom made leaſt defenſible; for the Devil, like a skilful General, will attack us, where we lie moſt expoſed, hoping by gaining that Poſt to make the Town quickly ſurrender. Therefore in ſurveying the ſtate of our Minds, we ſhould have an Eye to thoſe places that will leaſt bear an Aſſault, thoſe Appetites or Paſſions that moſt frequently occaſion our Fall.

Q. *Why ought this to be the main Subject of our* Examination?

A. Be-

A. Becauſe 'tis reaſonable we ſhould ſecure our ſelves from our greateſt Danger, which is that that threatens us from this Quarter; for when we have once vanquiſh'd our ſtrongeſt and moſt terrible Enemy, who gives us the greateſt Diſturbance, the reſt that remain will more eaſily be overcome by a Mind rais'd with ſo noble a Victory.

Q. *What* Queſtions *are proper to put to our ſelves every* Evening?

A. How we have ſpent the whole Day? What Sin we have committed? What Duty we have omitted? Whether we performed our Morning Devotions, and how? Where other Opportunities of ſerving God have offered themſelves, how we have behaved our ſelves in relation to them? If we have converſed, whether with Candour and Affability? Whether we have kept at a diſtance from Slander and Evil-ſpeaking, the Bane of Society? If we have had Leiſure from Buſineſs, how we have improved our Time? If we have been engaged in Affairs, with what Honeſty and Fidelity we have diſcharged them? If we have diverted our ſelves, whether innocently, and within the Bounds of Chriſtian Moderation? What Mercies we have received, and how thankful we have been for them? What Temptations we have reſiſted? What Ground we have got of the Sin which doth ſo eaſily beſet us? How we have governed our Paſſions in the little Accidents that daily happen to provoke us? What Opportunities we have had of doing good, and how we have uſed them? What Opportunities we have had of diſcouraging evil, and how we have oppoſed it? Now by recollecting the whole time from

our riſing till our going to Bed, to which purpoſe a very few Minutes before our Evening Devotions will ſuffice, we ſhall very eaſily be enabled to anſwer the preceding Queſtions; ſo that we may heartily beg God's Pardon for thoſe Sins we have been guilty of, and ſhew our ſelves thankful for thoſe Bleſſings he has beſtowed upon us.

Q. *What Conſiderations are proper to excite us to a thorough* Examination *of* our ſelves?

A. Theſe two eſpecially. That when we are ſearching into the State of our Minds, we are in the Preſence of God, to whom our moſt ſecret Thoughts are open and naked; and therefore we ſhould be impartial, and bring our moſt private Actions to the Teſt of his Laws; for tho' we may impoſe upon our ſelves, nothing can be hid from his *Omniſcience*. And that we ſhall ſhortly appear before the dreadful Tribunal of God to be tried for all that we have done in the Body; and nothing will better prepare us to eſcape the Terrors of that approaching Trial, than frequent calling our ſelves to an account, and thereby making our Peace with God, and reconciling our ſelves to him by a ſincere Repentance; for if we judge our ſelves the Sentence of Condemnation will not paſs upon us.

Q. *How ought this* Examination *to be performed, when we ſet a longer time apart for this very purpoſe?*

A. Firſt, We ſhould beg God's Aſſiſtance in the diſcovery of our own Vileneſs, that no Partiality may conceal from us the ſight and ſenſe of our Sins. *Secondly*, We ſhould try our ſelves by ſome Heads of Examination, ſuch as are collected

collected together in the *Whole Duty of Man*, or such as I have added at the end of this Treatise out of the *Measures of Christian Obedience*; and where we find our selves guilty, to write down the Instances of our Crimes. *Thirdly*, We should consider the several Aggravations of our Follies; whether committed against the Light of our Minds; with the free Consent of our Wills; and in despight of the Checks of our own Conscience? whether they have been often repeated? whether transient Acts or setled Habits? *Fourthly*, We ought to observe all those previous Steps that have made us transgress, and which have been the fatal Occasions of betraying our Virtue, and corrupting our Innocence.

Q. *What ought to follow this* Examination *of* our selves?

A. Humble Confession of our Sins to God. Hearty Sorrow for having offended him. Earnest Supplications for Pardon thro' the Merits of our Saviour Jesus Christ; with firm Purposes and effectual Resolutions of better Obedience for the time to come; and of keeping at a distance from those Occasions that have betrayed us. Where we have been preserved from Guilt, we must give Glory to God, and thankfully acknowledge that Grace that has restrained us from Evil. If our Sins have been not only against God, but against our Neighbour, we must make him Satisfaction. We must restore whatever we have unjustly taken from him, by Fraud or Force, we must vindicate his Reputation, if we have blemish'd it by Calumny and Evil-speaking; we must endeavour his Recovery, by making him sensible of such Sins and dangerous

dangerous Errors as we have drawn him into, that he may be put into a way of Pardon. And we muſt from our Hearts forgive thoſe that have injured us, if we expect Forgiveneſs from God.

Q. *What are the great Advantages of* frequent Examination?

A. It makes us thoroughly acquainted with our ſelves, a Knowledge which is of the greateſt Importance to us. It prompts us to *Repentance*, as the only Cure for that Guilt which oppreſſes our Minds. It diſpoſes us to *Humility* from a lively Senſe of our frequent Errors and Miſcarriages. It keeps our Accounts clear and even; and conſequently contributes very much to make Death eaſie and comfortable to us; for how can that ſurpriſe us, when we are ready and prepared to give up our Accounts. It is an admirable means to advance us towards Chriſtian Perfection, by making us careful to avoid thoſe Faults for the future, which we have diſcovered in our former Conduct.

The PRAYERS.

I.

Thankfulneſs for Chriſt's Sacrifice, and for imitating his Example.

ALmighty God, who haſt given thine only Son to be unto us both a Sacrifice for Sin, and alſo an Enſample of Godly Life; Give me Grace, that I may always moſt thankfully receive this his ineſtimable Benefit, and alſo daily endeavour my ſelf to follow the bleſſed Steps of his moſt holy Life, through the ſame Jeſus Chriſt our Lord. *Amen.*

II. Lord

II.

LOrd of all Power and Might, who art the Author and Giver of all good things; Graft in my Heart the Love of thy Name, increaſe in me true Religion, nouriſh me with all Goodneſs, and of thy great Mercy keep me in the ſame, through Jeſus Chriſt our Lord. *Amen.* For true Religion.

III.

ALmighty God, the great Searcher of Hearts, who knoweſt all our ſecret Thoughts, nothing being hid from thine All-ſeeing Eye. Diſpoſe me frequently to examine the State of my own Mind, to compare my Actions with the Rule of thy Laws, that nothing contrary to thy holy Will, may ever find a ſettled Abode in my Soul; but let me ſo conſider my ways, as to turn my Feet unto thy Teſtimonies: Grant that I may ſo impartially judge and condemn my ſelf, that I may not be condemned at thy dreadful Tribunal. Let not Self-love impoſe upon me in a Matter of ſuch vaſt Conſequence. Let not Sloth and Negligence deter me from keeping my Accounts clear. Let no darling Paſſion be ſo far indulged, as to eſcape the Scrutiny of ſerious Examination. And when, O Lord, I have diſcovered my own Vileneſs; Grant that by the Aſſiſtance of thy Grace, I may humble my ſelf under the ſight and ſenſe of it; that I may from my Heart condemn all thoſe Follies whereby I have provoked thy Wrath and Indignation againſt me, that I may earneſtly ſolicit thy Pardon and Forgiveneſs thro' the Merits of Chriſt the Son of thy Love; that I may be careful to ſtand upon my Guard for For ſerious Examination of our Lives.

for the future, and by Prayer and Watchfulneſs engage thy powerful Protection, which is ſo neceſſary to ſupport me in the Hour of Temptation, and the Day of Trial. Grant this, O Lord, for the ſake of Jeſus Chriſt, my only Mediator and Advocate. *Amen.*

The Prayers for Good Friday *may properly be uſed on every* Friday.

A particular Enumeration of Sins, whether againſt God, *our* Neighbour, *or our* ſelves: *Taken out of the* Meaſures *of* Chriſtian Obedience, *which are all there explained in the ſecond Book.*

SIns againſt our *ſelves*, are *Pride*, *i. e.* too high a Conceit of our ſelves, and Contempt of others: *Arrogance*, *i. e.* aſſuming too much to our ſelves, in ſetting off our own Praiſe: *Vain Glory*, *i. e.* Intemperate Affectation of the Praiſe of others: *Ambition*, *i. e.* a reſtleſs Purſuit of Honour and great Places: *Haughtineſs*, in contemptuous ſcornful Carriage; *Imperiouſneſs*, *i. e.* a Lordly way of Behaviour, in commanding Men no way ſubject to us: *Worldlineſs*, *i. e.* an over-eager care of worldly things: *Gluttony*; *Voluptuouſneſs*; *Drunkenneſs*; *Revelling*; *Incontinence*; *Laſciviouſneſs*; *filthy or obſcene Jeſtings*; *Uncleanneſs*; *Sodomy*; *Effeminateneſs*;

feminateneſs; *Adultery*; *Fornication*; *Inceſt*; *Rape*; *Covetouſneſs*, *i. e.* unſatisfiedneſs with our own, and an impatient deſire of more, or of what belongs to others: *Refuſing the Croſs*, *i. e.* deſerting a Duty to avoid it: *Idleneſs*, *Senſuality*, *i. e.* an induſtrious Care to gratifie our bodily Senſes: *Carnality*, *i. e.* Subjection to our fleſhly Luſts and Appetites.

Sins againſt *God*, are *Atheiſm*; *denying Providence*; *Blaſphemy*; *Superſtition*; *Idolatry*; *Witchcraft*; *Fooliſhneſs*, or groſs Ignorance of our Duty; *Unbelief*; *hating God*; *want of Zeal*; *diſtruſting him*; *not praying to him*; *Unthankfulneſs*; *Diſcontent in our preſent Condition*, *or repining at his Ordering*; *Fearleſneſs*, or venturing on any thing, tho' we know it will offend him; *Common ſwearing*; *Perjury*; *Prophaneneſs*; *Diſobedience.*

Sins againſt *our Brethren* at *large*, where are Sins of,

Injuſtice; as *Murther*; *Falſe-witneſs*; *Slander*; *i. e.* defaming them with falſe things: *Lying*; *Unfaithfulneſs*, or Breach of Promiſe; *Theft*; *Oppreſſion*, *i. e.* wronging one that cannot cope with us in Contention; *Extortion*, or *depreſſing in bargaining*; *Circumvention*, or going beyond our Brethren.

Uncharitableneſs; as *Wickedneſs*, *i. e.* a Delight in doing Miſchief, and making work for others; *deſpiſing* and *hating them that are good*; *giving Scandal to weak Brethren*, *i. e.* laying in their way an occaſion of Sin; *Envy*; *rejoicing in Evil*; *Uncharitableneſs in Alms*; *ſuffering falſe Stains to ſtick upon others*, when 'tis in our power to vindicate them; *Evil-ſpeaking*, or divulging any ill we hear or know by them; *Cenſoriouſneſs*,

ſorioufneſs, i. e. a Proneneſs to blame and condemn them: *Backbiting*; *whiſpering*; *railing*; *upbraiding* them with our Kindneſs; *reproaching* them with their own Faults; *mocking* them for their Infirmities; *difficulty of Acceſs*; *affronting* them; *Uncourteouſneſs*; *Uncondeſcenſion*; *Unhoſpitableneſs* towards Strangers; *Surlineſs*; *Malignity*, or putting the worſt Senſe on what is ſaid or done by others: *Unquietneſs*; *Unthankfulneſs*; *Anger*; *Variance*; *Bitterneſs*; *Clamour*; *Hatred* and *Malice*; *Implacableneſs*, or difficulty in being appeaſed after any Offences: *Revenge*, or returning ill for ill: *Curſing Enemies*; *Haſtineſs* and *Rigour* in exacting Puniſhments.

Diſcord; as *Unpeaceableneſs*, *Emulation*, or provoking one another: *Pragmaticalneſs*, or being *buſy-bodies*: *Tale-bearing*, *not ſatisfying for Injuries*; *Contentiouſneſs*; *Diviſion* and *Faction*; *Hereſie*; *Schiſm*; *Tumult*.

Sins againſt our *Brethren* in *particular Relations*.

Sins againſt *Sovereign Princes*; as *Diſhonour*; *Irreverence*; *ſpeaking evil of Dignities*; *refuſing Tribute* and *Taxes*; *Traiterouſneſs*; *neglecting to pray for them*; *Diſobedience* to them; *Reſiſtance* and *Rebellion*.

Sins againſt *Biſhops* and *Miniſters*; as *Diſhonour* of them, eſpecially for their *Works* ſake: *Irreverence*; *not providing for them*: *Sacrilege*, or taking away either by Force or Fraud thoſe juſt Dues, which were given to God for their ſupport: *Not praying for them*; *Diſobedience*.

Sins of *married Perſons*; as *Unconcernedneſs in each others Condition*; *not bearing each others Infirmities*; *provoking each other*; *Eſtrangedneſs*;

neſs; *Unfaithfulneſs to the Bed*; *publiſhing each others Faults*; *not praying for each other*; *Jealouſie*: Of the *Husband* againſt the *Wife*; as *not maintaining her* with convenient Supplies; *not protecting her* from outward Annoyances; *Imperiouſneſs*, or a harſh and magiſterial Exerciſe of Commands; *Uncompliance* with her reaſonable Deſires; and *Uncondeſcenſion* to her pitiable Weakneſs: Of the *Wife* againſt the *Husband*; as *Diſhonour* in inward Eſteem and Opinions; *Irreverence* in outward Carriage; *Unobſervance*, in not forecaſting to do what may pleaſe him; *Diſobedience* to his juſt Commands; *caſting off his Yoke*, or Unſubjection.

Sins of *Parents* and *Children*: As *want of natural Affection*; *not praying for each other*; *Imprecation*. Of the *Parents* againſt the *Children*: As *not providing* for them; *Irreligious* and *Evil Education*; *provoking them to Anger* by imperious harſhneſs and needleſs ſeverity in governing. Of the *Children* againſt the *Parents*: As *Diſhonour* in their Minds; *Irreverence* in their Behaviour; *being aſhamed* of them; *mocking* them; *ſpeaking Evil* of them; *ſtealing* from them; *Diſobedience* to their lawful Commands; *Contumacy*, or *caſting off Subjection* to them. Sins of *Brothers* and *Siſters*: As *want of natural Affection*; *not providing for our Brethren*; *not praying for them*; *praying againſt them*.

Sins of *Maſters* againſt their *Servants*: As *not maintaining* them; not *catechizing* or *inſtructing* them; *unequal Government*, or *Injuſtice* ſhewn in requiring unlawful; *Wantonneſs* in requiring ſuperfluous; and *Rigour* in requiring unmerciful things of them: *Immoderate Threatning*;

Threatning; *Imperiouſneſs*, or contemptuous haughty treating of them; *defrauding* or *keeping back the Wages of the Hireling*. Of *Servants* againſt their *Maſters*; as *Diſhonour*; *Irreverence*; *publiſhing* or *aggravating their Maſters Faults*; *not clearing*, when they can, his *injured Reputation*; *Unfaithfulneſs* in what he intruſts with them, ſhewn either by their *Waſtfulneſs*, *i. e.* ſpending it for their Pleaſure, or by Negligence or *Purloining*, *i. e.* diverting it to their own Profit and ſecret Enrichment: *Diſobedience*; *Non-obſervance*; *anſwering again*; *Slothfulneſs*; *Eye-ſervice*; *Reſiſtance*; *not praying for* him; *praying againſt* him.

To all which, add theſe other Sins, which are peculiarly ſo among Chriſtians, *viz.* the *neglect of Baptiſm*, and *abſenting from the Lord's Supper*; and *want of Faith in Chriſt* as our *Mediator*.

Since

Since it is poſſible this Book may fall into the Hands of thoſe that may be deſtitute of Helps for Family-Devotion, I have added a Morning and Evening Prayer *for ſuch Occaſions.*

A Morning PRAYER *for a Family.*

ALmighty God, Father of all Mercies, we thine unworthy Servants, preſent our ſelves with all Humility before thy divine Majeſty, to offer to thee this our Morning Sacrifice of Praiſe and Thankſgiving, for all thy Goodneſs and loving Kindneſs vouchſafed to us thy ſinful Creatures. We bleſs thee for creating us after thine own Image and Likeneſs, for making us capable of loving thee and enjoying thee eternally. We bleſs thee for preſerving us from innumerable Accidents and Dangers, thro' the whole Courſe of our Lives till this Time; for refreſhing our Bodies the Night paſt with comfortable Reſt and Sleep; for bringing us ſafe to the Light of this Day. We bleſs thee for our Food and Raiment, for our Health and Friends, and for all the Comforts and Accommodations of this Life. But above all we praiſe and magnifie thy Holy Name for thine ineſtimable Love in the Redemption of the World by our Lord Jeſus

Chriſt, for the Means of Grace, and for the Hope of Glory; that it hath pleaſed thee to regenerate us with thy Holy Spirit, to receive us for thine own Children by Adoption, and to incorporate us into thy Holy Church: And we beſeech thee give us ſuch a Senſe of thy great and manifold Mercies beſtowed upon us, as may engage us to a true Thankfulneſs, ſuch as may appear in our Lives, by an humble, holy, and obedient walking before thee all our Days.

We acknowledge, O Lord, that we have render'd our ſelves unworthy of thy Favours and Bleſſings, by our many, great, and heinous Sins: But we do with Shame and Sorrow confeſs our frequent Breaches of thy Holy Laws, in Thought, Word, and Deed, that we have left undone thoſe Things thou haſt commanded, and done thoſe Things thou haſt forbidden; and 'tis of thy Mercy alone that we are not conſumed; our Sins have cried to Heaven againſt us, and our Iniquities juſtly call for Vengeance upon us. But, O moſt mighty, and merciful God, who haſt Compaſſion upon all Men, and hateſt nothing that thou haſt made, who wouldeſt not the Death of a Sinner, but that he ſhould rather turn from his Sin and be ſaved; mercifully forgive us our Treſpaſſes, receive and comfort us who are grieved and wearied with the Burthen of our Sins; thy Property is always to have Mercy; to thee only it appertaineth to forgive Sins; ſpare us therefore, Good Lord, ſpare us, whom thou haſt redeemed; enter not into Judgment with thy Servants, who are vile Earth and miſerable Sinners; but ſo turn thine Anger from us who meekly acknowledge our Vileneſs, and truly

truly repent us of our Faults; that by thy Pardon and Peace, we may be cleanſed from all our Sins, and ſerve thee with a quiet Mind all our Days. Raiſe up, O Lord, thy Power, and come among us, and with great Might ſuccour us, that whereas thro' our Sins and Wickedneſs, we are ſore let and hinder'd in running the Race that is ſet before us, thy bountiful Grace and Mercy may ſpeedily help and deliver us.

And thou, O God, who art the Protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy, increaſe and multiply upon us thy Mercy, that thou being our Ruler and Guide, we may ſo paſs thro' things temporal, that we finally loſe not the things eternal. We acknowledge, O Lord, that thro' the Weakneſs of our mortal Nature, we can do no good thing without thee, grant us therefore the Help of thy Grace, that in keeping thy Commandments, we may pleaſe thee both in Will and Deed; and thou, who never faileſt to help and govern them, whom thou doſt bring up in thy ſtedfaſt Fear and Love, keep us we beſeech thee under the Protection of thy good Providence, and make us to have a perpetual Fear and Love of thy holy Name. And thou, who prepareſt for them that love thee ſuch good Things as paſs Man's Underſtanding, pour into our Hearts ſuch Love towards thee, that we loving thee above all things, may obtain thy Promiſes, which exceed all that we can deſire.

Give unto us, O Lord, the increaſe of Faith, Hope, and Charity, and that we may obtain that which thou doſt promiſe, make us to love

that which thou doſt command. Thou haſt taught us, that all our doings without Charity are nothing worth, ſend therefore thy Holy Ghoſt, and pour into our Hearts that moſt excellent Gift, the very Bond of Peace and of all Vertues, without which whoſoever liveth is counted dead before thee: And ſince thou haſt given thy only Son to be unto us both a Sacrifice for Sin, and alſo an Example of godly Life, give us Grace, that we may always moſt thankfully receive that his ineſtimable Benefit, and alſo daily endeavour our ſelves to follow the bleſſed Steps of his moſt holy Life.

Teach us all to ſee how frail and uncertain our Condition is in this World, and ſo to number our Days, that we may ſeriouſly apply our Hearts to heavenly Wiſdom; and grant, that as we are baptized into the Death of thy Son our Saviour Jeſus Chriſt, ſo by continually mortifying our corrupt Affections, we may be buried with him, and thro' the Gate of Death, may paſs to a joyful Reſurrection: Thou knoweſt, O Lord, the Secrets of our Hearts, ſhut not thy merciful Ears to our Prayers, but ſpare us, O Lord moſt holy, O God moſt mighty, O holy and moſt merciful Saviour, thou moſt worthy Judge Eternal, ſuffer us not at our laſt Hour for any Pains of Death to fall from thee.

Vouchſafe, we beſeech thee, O Lord, to direct, ſanctifie and govern this Day, and all the Days of our Life, both our Hearts and Bodies in the ways of thy Laws and in the Works of thy Commandments, that thro' thy moſt mighty Protection both here and ever, we may be preſerved in Body and Soul.

Accept

Accept, O Lord, of our Prayers and Supplications for all Eſtates and Conditions of Men. Give thy Son the Heathen for his Inheritance, and the utmoſt Parts of the World for his Poſſeſſion: Succeed the Endeavours of all thoſe that are ſincerely engaged in propagating Chriſtian Knowledge throughout the World, that thy way may be known upon Earth, and thy ſaving Health among all Nations. We beſeech thee to keep thy Houſhold the Church in continual Godlineſs, that thro' thy Protection it may be free from all Adverſities, and devoutly given to ſerve thee in good Works, to the Glory of thy great Name: Scatter her Enemies that delight in Blood, infatuate and defeat their Counſels, abate their Pride, aſſwage their Malice, and confound their Devices. And grant that all who confeſs thy holy Name, may agree in the Truth of thy holy Word, and live in Unity and godly Love. Bleſs all our Governors in Church and State, direct and proſper all their Conſultations, that all things may be ſo order'd and ſettled by their Endeavours upon the beſt and ſureſt Foundations, that Peace and Happineſs, Truth and Juſtice, Religion and Piety may be eſtabliſhed among us for all Generations. Grant that all inferior Magiſtrates may truly and indifferently miniſter Juſtice to the Puniſhment of Wickedneſs and Vice, and to the Maintenance of thy true Religion and Vertue. And of thy Goodneſs, O Lord, comfort and ſuccour all them who in this tranſitory Life are in Trouble, Sorrow, Need, Sickneſs, or any other Adverſity; look upon them with the Eyes of thy Mercy, give them Comfort and ſure Confidence in thee, and in thy

due Time a happy Deliverance out of all their Afflictions. Aſſiſt thoſe who in all Appearance draw near the Time of their Diſſolution, and ſo fit and prepare them againſt the Hour of Death, that after their Departure in Peace and in thy Favour, they may be received into thine everlaſting Kingdom. And we beſeech thee, O Lord, mercifully to incline thine Ears to us that have made now our Prayers and Supplications unto thee; and grant that thoſe things that we have faithfully asked according to thy Will, may effectually be obtained, to the Relief of our Neceſſity, and to the ſetting forth of thy Glory, thro' Jeſus Chriſt our Lord, in whoſe bleſſed Name and Words, we continue to pray, ſaying,

Our Father, &c.

An Evening PRAYER *for a Family.*

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all Men. We acknowledge and bewail our manifold Sins and Wickedneſs, which we from time to time moſt grievouſly have committed by Thought, Word and Deed againſt thy Divine Majeſty, provoking moſt juſtly thy Wrath and Indignation againſt us; we do earneſtly repent, and are heartily ſorry for theſe our Miſdoings, and the Remembrance of them is grievous unto us.

Have

Have Mercy upon us, O Lord, after thy great Goodneſs, according to the Multitude of thy Mercies do away our Offences; waſh us thorougly from our Wickedneſs, and cleanſe us from our Sins; create and make in us new and contrite Hearts, that we worthily lamenting our paſt Follies, and acknowledging our Wretchedneſs, may obtain of thee, the God of all Mercy perfect Remiſſion and Forgiveneſs.

Grant, us, O Lord, the Aſſiſtance of thy Holy Spirit, that for the time to come, we may think and do ſuch things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy Will; that thy Grace may always ſo prevent and follow us, as to make us continually to be given to all good Works. And thou, O God, who knoweſt us to be ſet in the midſt of ſo many and great Dangers, that by Reaſon of the Frailty of our Nature we cannot always ſtand upright; grant to us ſuch Strength and Protection as may ſupport us in all Dangers, and carry us thro' all Temptations.

Help us, O Lord, to withſtand the Aſſaults of the Enemies of our Salvation, the World, the Fleſh and the Devil, and with pure Hearts and Minds to follow thee the only God. Graft in our Souls the Love of thy Name, increaſe in us true Religion, nouriſh us with all Goodneſs, and of thy great Mercy keep us in the ſame. And thou, O God, whoſe never failing Providence ordereth all things both in Heaven and Earth; put from us, we beſeech thee, all hurtful things, and give us thoſe things which are profitable for us: And ſince 'tis thou alone

canſt order the unruly Wills and Affections of ſinful Men, grant that we may love the things which thou commandeſt, and deſire that which thou doſt promiſe, that ſo among the ſundry and manifold Changes of the World, our Hearts may ſurely there be fixed, where true Joys are to be found. Diſpoſe us by all the Means of Grace we enjoy, to attain that everlaſting Salvation thou haſt promiſed; that we may both perceive and know thoſe things which we ought to do, and may have Grace and Power faithfully to fulfil the ſame.

Teach us, O Lord, ſo to number our Days, that we may apply our Hearts unto Wiſdom; and grant that neither the Splendour of any thing that is great, nor the Conceit of any thing that is good in us, may any way withdraw our Eyes from looking upon our ſelves as ſinful Duſt and Aſhes, but that we may preſs forward towards the Prize of the high Calling that is before us, with Faith and Patience, with Humility and Meekneſs, with Mortification and Self-denial, with Charity and conſtant Perſeverance to the End; that ſo when we ſhall depart this Life, we may ſleep in the Lord, and at the General Reſurrection in the laſt Day may be found acceptable in thy Sight, and receive that Bleſſing which thy beloved Son ſhall then confer upon all thoſe that truly love and fear thee.

Charge thy holy Providence, O Lord, we humbly beſeech thee, with us this Night, and by thy great Mercy defend us from all the Perils and Dangers of it. Keep us both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all Adverſities

that

that may happen to the Body, and from all evil Thoughts that may aſſault and hurt the Soul.

Extend thy Goodneſs, O Lord, to the whole Race of Mankind, have Mercy upon all Jews, Turks, Infidels and Hereticks; take from them all Ignorance, Hardneſs of Heart, and contempt of thy Word; and ſo fetch them home to thy Flock, that they may be ſaved among the remnant of the true Iſraelites. Grant unto all them that are admitted into the Fellowſhip of Chriſt's Religion, that they may eſchew thoſe things that are contrary to their Profeſſion, and follow all ſuch things as are agreeable to the ſame. Let thy continual Pity cleanſe and defend thy Church, and becauſe it cannot continue in Safety without thy Succour, preſerve it evermore by thy Help and Goodneſs. Bleſs all our Governours both in Church and State, that in their ſeveral Stations they may be uſeful and ſerviceable to thy Glory and the publick Good. We make our humble Supplications to thee for all our Benefactors, Friends and Relations, and alſo for our very Enemies; let thy Fatherly Hand be ever over them, let thy Holy Spirit be ever with them, and ſo lead them in the Knowledge and Obedience of thy Word, that in the end they may obtain everlaſting Life. Look with an Eye of Pity and Compaſſion upon all thoſe who are any ways afflicted in Mind, Body, or Eſtate, give them Patience under all their Sufferings, and in thy due time a happy iſſue out of all their Afflictions

And as we pray unto thee, O God, for our ſelves and others, ſo we deſire to bleſs and praiſe thy holy Name for all thy Goodneſs and loving Kindneſs to us and to all Men. We

give

give thee hearty Thanks for the Preſervation of us the Day paſt, and the reſt of our Lives from innumerable Accidents and Dangers, for the Comforts and Conveniences as well as the Neceſſaries of Life. But above all we laud and magnifie and adore thy Goodneſs in the Redemption of the World by the Death and Paſſion of our Saviour Chriſt both God and Man; who did humble himſelf even to the Death upon the Croſs for us miſerable Sinners, who lay in Darkneſs and in the Shadow of Death, that he might make us the Children of God, and exalt us to everlaſting Life. Teach us to expreſs our Thankfulneſs by ſubmitting our ſelves entirely to his holy Will and Pleaſure, and by ſtudying to ſerve him in true Holineſs and Righteouſneſs all the Days of our Life. Accept, O Lord of theſe our Prayers and Praiſes, in and thorough the Mediation of Jeſus Chriſt our Bleſſed Saviour and Redeemer, who haſt taught us when we pray to ſay,

Our Father, &c.

FINIS.

BRITISH 22 AP 76 MUSEUM

AN

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